

BRETT'S MISCELLANY :

BEING, A

COLLECTION

OF

DIVINE, MORAL, HISTORICAL, and
Entertaining SAYINGS and OBSERVA-
TIONS.

By PETER BRETT, *R*

Parish Clerk of Clondalkin.

and School-master of Castleknock



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PREFACE.

Among the variety of Amusements which this transitory World affords, that of reading and conversing with good antient Authors must, and I believe will, readily be acknowledged by all good Men, to be not only a pleasing Satisfaction during the Time so spent, but that it generally leaves a delightful Impression on the Minds of those who are virtuously dispos'd, and to their great and unspeakable Comfort, this brings sweetness and serenity of Mind, and yields the only true and solid Satisfaction, and therefore it will be well to remember the Advice of the wise Solomon, Chap. iv. 5, &c. Get Wisdom, get Understanding; forget it not, neither decline from the Words of my Mouth. Forsake her not and she shall preserve thee; love her and she shall keep thee, Wisdom is the principal Thing, therefore get Wisdom; and with all thy Getting get Understanding. Exalt her, and she shall promote thee: she shall bring thee to Honour when thou dost embrace her. If we are poor and deprived of all worldly Possessions; yet is it great Promotion to be a Servant of God; and an Honour inexpressible to be in his Favour. It was the Saying of a great Scholar, who was more remarkable for his extensive Knowledge and Learning, than for his Practice of Piety and Devotion: While he lay on a Bed of Sickness he vehemently cried out, O Time, that most precious Thing in the World! Time! whereof if I had one Year longer, I would carefully spend it, in reading David's Psalms, and St. Paul's Epistles. Our Time goes on its constant and regular Course, and glides
A 2 away

away, whether we eat or drink, whether we sleep or wake, or whatever we do: Happy is he who so improves it, as that he may joyfully hope to receive the heavenly Enjoyments of an endless Eternity. Ecclesiasticus chap. i. 2. Who can number the Sand of the Sea, and the Drops of Rain, and the Days of Eternity. Ecclesiasticus xviii. 10. As a Drop of Water unto the Sea, and a gravel Stone in comparison of the Sand, so are a thousand Years to the Days of Eternity. And therefore while we have the enjoyment of that inestimable Treasure, Time, which this great Man so much wished for, let us carefully improve it, and not only read the Psalms of David, and the Epistles of St. Paul, and other divine Writings, but let us diligently imprint and lodge them in the inward Recesses of the Heart, that so we may say, as was expressed by a divinely learned Man, I am ever least alone, when I am alone, ever least Idle, when I seem to be Idle, inasmuch that with my continual reading and meditating, my Breast is made the Library of Christ. Several Persons seem to wonder that I should publish a book, and some others conclude, that it is done for worldly Profit; and therefore I think, it is necessary to speak a few Words relating thereto; and this I can with Sincerity say, That the Omniscient God, the true Discerner of the most secret Intents of the Heart, knows it was done without any mercenary View, or Regard to any worldly Advantage whatsoever, but for my own internal Satisfaction and Comfort, frequently pleasing myself with the Thoughts of its being useful to my Children and Family after my Decease: But having lent it to some whom I really believe to be Lovers of Piety and Virtue, they very often said it might be useful, if made publick, particularly for Youth, and for others who had not much Time to spare for reading, nor Money to lay out for large Volumes. It afterwards came into the Hands of several Clergymen, Merchants, &c. who considering my Application and Intention, have very much encouraged its Publication.

tion, some of them having heard me repeat for several Hours, from Time to Time, those and such like Things as are contained in this Book. But as too many in the World are inclin'd to Detraction, this they may say is an Air of Vanity, but I humbly hope it rather proceeds from a grateful sense of the Goodness of God whose great and innumerable Mercies cannot be sufficiently acknowledged, who in this World is of so discerning a Thought, as to distinguish the happy from the unhappy, is it the rich, the great, or the honourable that are so? or is it the poor, the distress'd, the despis'd, that are miserable? No, the poor Man who endeavours to discharge his Duty, having a sure Confidence in God, enjoys an inconceivable Tranquility in the midst of the greatest Dangers and Distresses, so the rich Man enjoying all the good Things in this World, cannot be truly happy, without living in the Fear and Love of that God who for wise reasons makes some Rich and others Poor. If they who think themselves Poor would make use of Consideration, they will find that they receive innumerable Blessings from the Hand of God, which are too frequently pass'd by unregarded, which should excite their Love and Gratitude to him from whom all good Things do proceed. O the depth of the Riches both of the Wisdom and Knowledge of God, how unsearchable are his Judgments, and his Ways past finding out. It would be well done of Parents to encourage their Children to imprint and lay up divine Treasure in their Heart by giving them Rewards for so doing. Solomon saith, wise Men lay up Knowledge, and in another Place, when Wisdom entereth into thine Heart, and Knowledge is pleasant to thy Soul, Discretion shall preserve thee, Understanding shall keep thee. Give Instruction to a wise Man, and he will be yet wiser: Teach a just Man, and he will encrease in Learning. If thou be wise thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it. The Fear of the Lord, that is Wisdom, and to depart from Evil is Under-

A 3

standing.

standing. *This Book contains about 120 Questions and Answers, which may be useful in Conversation; and many remarkable Sayings of wise and learned Men. There are Texts of Scripture which I have collected out of the Holy Bible, on above thirty different Heads, with some Verses annex'd, and a concise Account of some of our most remarkable Archbishops and Bishops of this Kingdom, whose Names greatly deserve to be perpetuated to Posterity, for their constant and indefatigable Perseverance in Discharge of their Duty. Whoever reads the following Pages, I hope will favourably consider the Intention, and generously excuse the Performance, and forbear to censure what they see amiss; and that it may give some Satisfaction to the Reader, is the hearty and sincere Desire of him who willingly would be serviceable, if it were in his Power. I am your most Obedient, Humble Servant,*

PETER BRETT.

P lease, gentle Reader, to accept of this,
E xcuse in it what thou dost see amiss,
T hen will I wish to thee a constant Bliss;
E ndeavour all Mistakes for to pass by,
R eveal not every Fault thou dost descry.

B e not, my Friend, to Calumny inclin'd,
R ead or'e these Lines in which I hope you'll
 find,
E ach Page to be amusing to thy Mind;
T hat it may please, is my sincere Desire,
T hen do not of it's Worth too nice enquire.

CON-

CONTENTS.

| | |
|--|--------|
| Q uestions and Answers. | Page 1 |
| <i>A Letter from Fair Rosamond to King Henry II.</i> | 12 |
| <i>Lady Jane Gray to Lord Guilford Dudley, who were separated from each other by Imprisonment.</i> | 15 |
| <i>Lord Guilford Dudley, to Lady Jane Gray</i> | 17 |
| <i>A Continuation of Questions and Answers.</i> | 18 |
| <i>A Letter from a young Lady to the Countess of Hertford, wrote not long before her Death.</i> | 25 |
| <i>Of a Pack of Cards.</i> | 27 |
| <i>Questions and Answers.</i> | 29 |
| <i>On Solitude.</i> | 31 |
| <i>For the Morning.</i> | 33 |
| <i>For the Evening.</i> | ibid. |
| <i>An Invocation to the Heavenly Power.</i> | 39 |
| <i>On Beauty.</i> | 41 |
| <i>The 38th Chapter of Job paraphras'd.</i> | 43 |
| <i>Verses wrote by J. Swift.</i> | 45 |
| <i>The Character of a true Gentleman.</i> | 48 |
| <i>Questions and Answers.</i> | 49 |
| <i>A Confession of Faith.</i> | 60 |
| <i>A Meditation before singing Psalms.</i> | 61 |
| <i>A Paraphrase on the first Book of Canticles.</i> | 62 |
| <i>A Poem by a young Lady.</i> | 63 |
| <i>A Poem on Heaven.</i> | 64 |
| <i>Questions and Answers.</i> | ib. |
| <i>To the Memory of Thomas Rowe, Esq; by his Wife.</i> | 75 |
| | A |

CONTENTS.

| | |
|---|------------|
| <i>A Congratulatory Poem, Presented to K. George the Second, at his coming to the Crown</i> | 78 |
| <i>Psaln cvii. 23, &c.</i> | 79 |
| <i>Poem on Memory.</i> | ib. |
| <i>Questions and Answers.</i> | 80 |
| <i>The Proud Man's Dream.</i> | 84 |
| <i>Thoughts on Death.</i> | 85 |
| <i>Questions and Answers.</i> | 86 |
| <i>Proverbial Sayings.</i> | 100 |
| <i>Some Sayings of King Charles I. during his Confinement.</i> | 104 |
| <i>A Meditation when awake in the Night.</i> | 105 |
| <i>Questions and Answers.</i> | 106 |
| <i>Verses wrote by a Gentleman who left his Watch in a Tavern.</i> | 114 |
| <i>—Wrote by a Gentleman in the hard Frost</i> | 115 |
| <i>—On a Stone in the Round-Church Yard</i> | ib. |
| <i>—On a Stone in Carlow Church Yard.</i> | ib. |
| <i>—On a Stone in Glasnevin Church Yard.</i> | 116 |
| <i>A Youth's Request</i> | 118 |
| <i>A new Version of the 23d Psalm.</i> | 127 |
| <i>A Contemplative Poem on the Works of God</i> | 129 |
| <i>A Letter from a Duke to his Friend, supposed to be dictated while he lay on his Death-bed.</i> | 131 |
| <i>A Letter from a Lady to her Friend a few Days before she died.</i> | 135 |
| <i>Questions and Answers.</i> | 137 |
| <i>For the Morning.</i> | 149 |
| <i>For the Evening.</i> | 150 |
| <i>Words spoke by Curtis Brett to his Brothers, &c. when going to London</i> | 151 |
| <i>Peter Brett's Answer</i> | ib. |
| <i>Texts of Scripture on different Subjects, from</i> | 152 to 218 |
| <i>The Lives of some of the principal Bishops of Ireland.</i> | 221 |
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BRETT'S MISCELLANY.

Enlarged Book

Question. **W**HAT are the principal Causes of the Greatness of Cities?

Answer. Altho' the Reasons thereof be many in Number, yet they are reduced principally to these Seven. First, a navigable River, by which there will be a continual Concourse of Merchants, as at *Venice, Amsterdam, Constantinople, and London*; which were it not for the River *Thames, London* would not have so encreased since the dreadful Fire in 1666. And if all the new-built Houses, had then been by Act of Parliament put under a Register, as at *Amsterdam*; whereby they might have been mortgaged as the Proprietors had Occasion for Money; then these Houses would have been worth above thirty Years Purchase, greatly advancing the Trade of the City, and encreasing the Inhabitants thereof. Second, the Palace of the Prince; for where the Court is, there will be continual Store of Nobility and Gentry, which enrich Tradesmen by selling Commodities to them, an Instance whereof we have of *Madrid in Spain*, which is grown from a mean Village to a very populous City, only by the King's Court. Third, the Residence of the Nobility, by whom beautiful Buildings and stately Structures are raised to the great adorning thereof, as may be

B

seen

seen in the Cities of *Italy*, where their Gentry do constantly reside. Fourth, the Seat, or Tribunal, of Justice, which invites thither Lawyers and Clients in Abundance, to the great enriching thereof, as may be evidenced by the parliamentary Cities of *France*, and *Spires* in *Germany*. Fifth, Uniyersities, and publick Schools of Learning, which draw thither the Sons of the Nobility and Gentry from the adjoining Countries, to the great Benefit and Profit thereof, as *Paris*, *Cambridge*, *Oxford*, *Dublin*, and many other Places witness. Sixth, Immunities from Taxes and Impositions, with all Encouragements to set forward Trades, Manufactures, and all industrious Employments whereby Riches, and Wealth may be encreased, as at *Florence* and *Genoa*, which being once almost desolated and depopulated by Plagues, yet were again very suddenly peopled, by granting Immunities to all Comers, as was also practis'd at *Venice*, *Hamburg*, *Leghorn*, and other Places. The last is, that their Laws be good and few, their Magistrates grave and sober, always practising an industrious Frugality for a good Example to their Citizens, whereby they may carry on their Offices with less Charge, more Ease, and will not lye under any Necessity for Bribery and Oppression, which otherwise must be to maintain a luxurious Living. Thus the *Romans* managed their City in their Beginning, whereby they grew to that Height of Power to give Laws to all the World; but afterwards by neglect of their Laws, with their Sloth, and luxurious Living; Bribery, Oppression, and Beggary came in as necessary Consequents thereof; for as the diligent Hand maketh rich, and preserveth from Vice, so Luxury and Debauchery tend to all manner of Wickedness, and at last cloath a Man, Family, City, or Nation with Rags.

Q. What City was that *Aristotle* so magnified above others for Beauty, Largeness and Strength.

A. The

A. The City of Babylon, the Walls whereof were fifty Cubits thick, two hundred and two Cubits high : this City was four square, fifteen Miles from Corner to Corner, sixty Miles in compass ; it had an hundred Gates, with Thresholds and Posts of Brass, which when it was taken by *Darius* by drawing the River *Euphrates* dry, those that dwelt in the farthest Parts of it, heard not of it 'till three Days. It was destroyed according to the Prophecy of *Jeremy*, and is now a Desert for wild Beasts.

Q. What City is that which is founded upon the Waters, compassed in with Waters, and hath no other Walls but the Sea ?

A. *Venice* : Scituate and encompassed with the *Adriatick Sea*. It hath continued unshaken or unconquered since the first Building, *A. D.* 1152, and is at this present famous for Buildings, Riches and Government.

Q. Which is the chief City in *England* ?

A. *London* : Which is accounted to contain in length, from *Lime-Hill* to *Mill-Bank*, seven Miles and a Half, and contains above 5400 Streets, Lanes, and Courts ; it is enrich'd with a navigable River, the Palace of the King, and many Houses of the Nobility ; with many Colleges for the Study of the Laws, and other Arts and Sciences.

September the 2d 1666, about one of the Clock in the Morning, a sudden and lamentable fire broke out in the City of *London*, and held 'till the 6th of same Month, and over-run the space of 373 Acres within the Walls of the City, and 63 Acres without the Walls ; and there were burnt 89 Parish Churches, 6 Chapels, the Cathedral of *St. Paul*, the Royal Exchange, Guild-hall, the Custom-House, many Magnificent Halls, several City-Gates, 13200 Houses, 400 Streets : and vast Quantities of Household Goods of all sorts ; of Books alone were lost to the value of about 150000 Pounds, so that the whole Loss is computed to be 990000

Pounds, and yet, by God's Providence, not above
six or eight Persons were lost.

London is *England's* chiefeſt Place, well known.
The ſecond Place *York* claimeth as its own.

Q. Who was the firſt Builder of *London*?

A. The common Opinion is, that it was *Brutus*,
the Son of *Silvius*, and Grand-child to *Æneas*;
who, accompanied with many worthy Perſonages,
as Partakers of his Fortunes; after many Wandrings
and Difficulties, at laſt arrived in *England* at a
Place called *Totneſs* in *Devonſhire*, as the Poet
Neckam ſings.

————— The Gods did guide his Sail,
And Courſe, the Winds were at Command,
And *Totneſs* was the happy Shore,
Where firſt he came on Land.

Thus *Brutus*, having got the Land, erected a City
on the *Thames*, and named it after the Seat of his
Anceſtors, *New Troy*: which is the ſame now
called *London*.

He caſting a diſcerning Eye
Where *Thames* did fairly glide,
Reſolved to erect the ſame,
Upon that River Side.
He many Houſes built therein,
And cloſ'd it in with Wall,
Which *Lud* did after beautify,
And *Ludſ-town* did it call.

It may truly be ſaid of *London*, that it is a City
of great Antiquity; ſome ſay more antient than
Rome itſelf; *Cornelius Tacitus* writes, that in his
Time, now above 1650 Years ago, it was famous for
Multitudes of Merchants and Traffick; it is a well
built City, ſituate in a good wholeſome Air, on
the

the North Side of the *Thames*, a considerable Distance from the Sea, and by Computation contained within the Walls, before the dreadful Fire in the Year 1666, above 20,000 Houses, which is not now above a sixth Part of that which is commonly called *London*.

Q. What Buildings are most remarkable in *London*?

A. There are many magnificent Churches, and *St. Paul's* that is now rebuilt is a most sumptuous Piece of Work. The *Royal Exchange* is most stately, so is *Bedlam*, and the Pillar on *Fish-street-hill*, that was set up in Remembrance of the Burning this City. The *Bridge*, *Guildhall*, the *Custom-House*, and many other stately Halls.

Q. Which are the three most noted Churches in *England*?

A. *St. Paul's*, *Westminster*, and *Salisbury*; *St. Paul's* for Antiquity, *Westminster* for her curious Workmanship, and *Salisbury* for a Spire, and Variety of Pillars, Windows, and Gates. *St. Paul's*, before the great Conflagration of Fire, was renowned for her continual Society of the Living; *Westminster* is renowned for her Royal Sepulchres of the Dead; and *Salisbury*, for her tripartite Calculation of the Year, having as many Windows, Pillars and Gates, as there are Days in the Year, of which Mr. *Cambden*, the famous Antiquary, thus writes:

“ How many Days in one whole Year there be,

“ So many Windows in one Church we see;

“ So many marble Pillars there appear,

“ As there are Hours throughout the flitting
“ Year;

“ So many Gates as Moons, one Year doth view,

“ Strange Tale to tell, yet not so strange as true.

And for our other Churches, the most renowned are, first, the Cathedral of *Lincoln*; secondly, for a

private Parish Church, that of *Radeliff* in *Bristol*; third, for a Chapel, that of King's College in *Cambridge*; fourth, the Minster of *Ely*; fifth, for the curious Workmanship of the Glafs, that of *Chrift-Church* in *Canterbury*; sixth, for the exquisite Beauty of the Fronts, those of *Wells* and *Peterborough*; seventh, for a pleasant and light-some Church, the Abbey Church at *Bath*; eighth, for an ancient and reverend Fabrick, the Minster of *York*.

Q. Which are the three chiefest Rivers in *England*?

A. *Thames*, *Severn*, and *Trent*, *Thames* renowned for the stately Buildings she passeth by, and for Swans and Ships she beareth; *Severn* for her Swiftnefs, and beautiful Shores; *Trent* for her variety of Floods and Fish; which some think to be so called from *Trent*, a *French* Word which signifies Thirty; because she beareth thirty several sorts of Fish, and thirty Rivers fall into her Flood.

Q. What Forest is that which was erected out of the Ruins of most Churches, Towns and Villages in *England*?

A. *New-Forest* in *Hampshire*, which *William* the Conqueror to erect, pulled down thirty-six Churches, and brought all the Towns, Villages, and Houses, within the Compass of thirty Miles, for a Forest for wild Beasts: For which heinous Offence, the Judgments of God soon overtook his Posterity; for *William Rufus*, his second Son, was there shot with an Arrow by *Walter Terril*, and thereby lost his Life: One of his other Sons was there blasted with a pestilent Air: His Grand-child, pursuing his Chase, was there hanged amongst the Boughs. And thus much of this large Forest, in this short Discourse for Example and History.

Q. Who was the first that brought Tobacco into *England*?

A. It

A. It was first brought into *England* by the Mariners of Sir *Francis Drake* in 1585; but brought into more Request by Sir *Walter Raleigh*, who is said to have taken two Pipes thereof, as he was going to Execution.

Q. Who erected *Charing-Cross*?

A. King *Edward* the Third, in Honour of his Wife Queen *Elinor*, whom he loved so dearly, that dying in his Company in the North Country, and intending to bury her in *Westminster-Abbey*, in every Place where her Corpse rested, he erected a most magnificent Cross; the last of all was that at the End of the *Strand*, commonly called *Charing-Cross*.

Q. What four Counties are those in *England*, which are fam'd for four principal Qualities?

A. *Staffordshire*, *Derbyshire*, *Cheeshire*, and *Lancashire*.

Staffordshire for Beer and Bread,
Derbyshire for Wool and Lead,
Cheeshire for the chief of Men,
 And *Lancashire* for fair Women.

Q. How many Kings did formerly Reign in these Countries, whereof our Sovereign King *George* the Second is Monarch?

A. In *England* were seven during the *Saxon* Heptarchy; in *Wales* three; in *Ireland* five, till it was subjected to *England* by King *Henry* II. *Scotland* had formerly two Kings, one was of the *Scots*, the other of the *Picts*: Besides these there was a King of the Isles of *Scotland*, and one of the Isle of *Man*; and *Henry* VI. created *Henry Beauchamp*, Earl of *Warwick*, King of the Isle of *Wight*, so that, reckoning them one with another, you will find them to amount to twenty Kingdoms.

Q. Whereupon did the Antients Name *England*?

A. *England*, ab *Angulo*, as being an Angle of
 B 4 the

the World, engirdled round about by the Sea; having within it Plenty of all Things, and comely Personages the Possessors thereof, as *St. Gregory* on a Time said, seeing certain *English* Youths at *Rome*, Well may they be called *Angli*, *English*, because their Faces shine like Angels.

Q. Why was it called *Britannia*?

A. Either from *Brutus*, or *Britto*, a King; or rather, as *Mr. Camden* hath it, from *Britt*.

Q. Who taught the *English* to make Broad-Cloth?

A. The *Flemings*, who at the Invitation of King *Edward III.* came and settled in *England*: Afterwards that wise Prince, *Henry VII.* encouraged it by lending Money to young Merchants and Tradesmen, the better to enable them to carry it on, till he found answerable Amends in the Advance of his Customs; these Foreigners being afterwards persecuted, Queen *Elizabeth* tenderly preserved them, to the very great Improvement of our Woollen Manufacture, and Relief of the Poor. We are also indebted to Foreigners for the making of Arras, Dornix, and worsted Says; they also restored Musick, and found out divers Musical Instruments, besides the laying on of Colours with Oyl, and the working of Pictures in Glasse.

Q. What Answer gave Queen *Elizabeth* when her Opinion was ask'd concerning the real Presence of *Christ* in the Sacrament?

A. *Christ* is the Word that spake it,
He took the Bread and brake it,
And as the Word did make it,
I do believe and take it.

Q. How long did Queen *Elizabeth* Reign?

A. This excellent Queen was renowned all over the World, for her Wisdom, Prudence, Courage, and Learning; she could speak five or six Languages,

guages, and delighted in the Mathematicks, Geography, and History. After the Defeat of the Spanish Armado, in 1588, she was a Terror to that King, and Nation. She reigned 44 Years four Months and odd Days, and died being much lamented, in the 70th Year of her Age, on the 24th of March, about Two in the Morning, 1602. She had many stately Tombs built for her in Westminster-Abbey, and many other Places.

If royal Virtues ever crown'd a Crown,
If ever Mildness shin'd in Majesty,
If ever Princess put all Princes down,
For Temperance, Prowess, Prudence, Equity;
This, this was she, who, in despite of Death,
Lives still ador'd, admir'd, Elizabeth.

In the Figure of a Book over her Effigies were written these Words:

*They that trust in the Lord shall be as Mount
Sion, which shall never be removed.*

On one Side:

Spain's Rod, Rome's Ruin, Netherland's Relief,
Heaven's Gem, Earth's Joy, World's Wonder,
Nature's Chief.

On the other Side:

Britain's Blessing, England's Splendour,
Religion's Nurse, the Faith's Defender.

Under her:

I have fought a good Fight, I have finish'd my Course.

Read but her Reign; this Princess might have
been

For Wisdom call'd *Nichalious*, *Sheba's Queen*;
Against Spain's *Holofernes*, *Judith*, she
Dauntless gain'd many a glorious Victory;

Not *Deborah* did her in Fame excel,
 She was a Mother to our *Israel*;
 An *Esther*, who her Person did engage,
 To save her People from the publick Rage:
 A Patroness of true Religion:
 In Court a Saint, in Field an Amazon.
 Glorious in Life, deplored in her Death;
 Such was unparallell'd *Elizabeth*.

Here lies her Type, who was of late
 The Prop of *Belgia*, Stay of *Frante*,
Spain's Foil, Faith's Shield, the Queen of State,
 Of Arms, of Learning, Fate and Chance.
 In brief, of Women, ne'er was seen
 So great a Prince, so good a Queen.
 Such Virtues her Immortal made.
 Death envying all that cannot die,
 Her earthly Parts did so invade,
 As in it self wreck'd Majesty;
 But so her Spirit inspir'd her Parts,
 That she lives still in Loyal Hearts.

Q. What is related in History concerning the ancient *Britons* Way of Worship?

A. The ancient *Britons* worship'd *Mercury*, whom they reckoned to be God of the High Way, Journies, Gain, and Merchandize; after they worship'd *Apollo*, *Jupiter*, *Mars* and *Minerva*. They and the *Germans* were accusom'd to sacrifice Men sometimes; which, with the *Gauls*, had the same Religion, and Priests, called *Druids*, from the Oaks under which they used to teach and sacrifice; for they expounded all religious Mysteries, taught the Youth, decided Controversies and Suits in Law, ordained Rewards and Punishments, and such as obeyed not their Decrees, they excommunicated, debarring them from all divine Exercises, and all Commerce with Men. These *Druids* had one Chief over them, whose Successor was always elected.

electd. They were free from paying Taxes, from serving in the Wars, and had many other Privileges. They committed not the Mysteries of their Religion to Writing; but to the Memory of their Disciples, who spent many Years in learning by Heart their Precepts in Verse. They believed the Immortality of Souls. They read Philosophy to their Scholars. It is thought by some that *Diana's* Temple stood where *St. Paul's Church* in *London* stands now: *Minerva* had her Temple at *Bath*, and *Apollo* in *Scotland* near *Dalkeith*. The *Germans* at first had neither Temples, nor Images; but worship'd the Sun, Moon and Stars.

Q. What Verses are those which were made by a Gentleman viewing the Tombs in *Westminster Abbey*?

Here, in one common Ruin lies
The Great, the Fair, the Young, the Wise;
Th' ambitious King, whose boundless Mind
Scarce to a World could be confin'd;
Now content with narrower Room,
Lies crowded in this Marble Tomb.
Death triumphs o'er the boasted State,
The vain Distinctions of the Great.
Here, in one common Heap they lie,
And, Eloquent in Silence, cry,
Ambition is but Vanity.
And see this sculptur'd Tomb contains,
Of Beauty the abhorr'd Remains;
That Face, which none unmov'd could view,
Has lost th' enchanting rosy Hue;
Those once resistless, sparkling Eyes,
No more can heedless Hearts surprise;
That Form which every Charm could boast,
In loathsome Rottenness is lost.
See there the Youth, whose chearful Bloom
Promis'd a Train of Years to come;

Whose

Whose soft Address, and graceful Air,
 Had scarce obtain'd the yielding Fair,
 When Fate derides th' expected Joys,
 And all his flattering Hope destroys.
 There sleep the Bards, whose lofty Lays
 Have crown'd their Names with lasting Praise;
 Who, tho' Eternity they give,
 While Heroes in their Numbers live,
 Yet these resign their tuneful Breath,
 And Wit must yield to mightier Death.
 E'en I, the lowest of the Throng,
 Unskill'd in Verse, or artful Song,
 Shall shortly shrowd my humble Head,
 And mix with them among the Dead.

*A Letter from Fair ROSAMOND to
 King HENRY II.*

READ o'er these Lines, the Records of my
 Shame,
 If thou canst suffer yet my hateful Name;
 Clean as this spotless Page, 'till stain'd by me,
 Such was my Conscience, 'till seduc'd by thee;
 Chaste were my Thoughts, and all serene within,
 'Till mark'd by thee with Characters of Sin.
 Had some successful Lover, in the Prime
 Of equal Years, betray'd me to a Crime,
 Resistless Love had been my best Defence,
 And gain'd Compassion for the soft Offence:
 But while thy wither'd Age had no such Charms,
 To tempt a blooming Virgin to thy Arms,
 I'm justly Thought a Prostitute for Gold,
 A mercenary Thing, to sordid Int'rest sold.

Be curs'd that female Fiend, whose practis'd Art,
 With wanton Tales, betray'd my guiltless Heart;
 Let her with endless Infamy be curs'd;
 Of all the Agents Hell employs, the worst:

Perdition

Perdition to herself the Wretch insur'd,
 When she my youthful Modesty allur'd:
 O fatal Day! when, to my Virtue's Wrong,
 I fondly listen'd to her flattering Tongue!
 But O more fatal Moment, when she gain'd
 That vile Consent, which all my Glory stain'd!
 Yet Heav'n can tell, with what extream Regret,
 The Fury of thy lawless Flames I met;
 For unexperienc'd in the Ways of Sin,
 A conscious Honour struggled still within.
 O could I!—but the ill-tim'd Wish is vain,
 Could I my former Innocence regain,
 Thy proffer'd Kingdom, *Henry*, were a Prize,
 Which, ballanc'd with that Wealth, I should des-
 But I no more my Sex's Pride can boast, [pise:
 Alas! what has one Moment's Madness cost?
 Not *Woodstock's* charming Bowers can ease my
 For I must fly my self to find Relief. [Grief,
 Oft while the Sun in length'ning Shades declines,
 And thro' the waving Trees more mildly shines,
 Alone thro' all the beauteous Walks I rove,
 Hoping the Sweets of Solitude to prove;
 But at my Sight each verdant Prospect wears
 A gloomy View, and ev'ry Plant appears,
 To bend its Top, o'ercharg'd with dewy Tears:
 Methinks each painted Blossom hangs its Head,
 Avoids my Touch, and withers where I tread.
 If angling near a crystal Brook I stand,
 And with deluding Skill the Bait command,
 The cautious Fish that fly the Snare upbraid
 My heedless Youth, more easily betray'd.
 Amidst the Garden, wrought by curious Hands,
 A noble Statue of *Diava* stands,
 Naked she stands, with just Proportions grac'd,
 And bathing in a silver Fountain's plac'd;
 When near the flow'ry Borders I advance,
 At me she seems to dart an angry Glance.

What

What Scenes, alas! can please a guilty Mind!
 What Joy can I, in these Recesses, find,
 For lawless and forbidden Love design'd!

In some obscure and melancholy Cell,
 Rather a weeping Penitent I'd dwell,
 Than here a glorious Prostitute remain,
 To all my Sex's Modesty a Stain.
 This stately Lab'rinth, rais'd with vast Expence,
 Displays my Shame, and its Magnificence.
 As thro' the stately Rooms I lately walk'd,
 And with my Woman of its Paintings talk'd,
 She spy'd the Draught of *Tarquin's* wanton
 Flame,

And heedless ask'd the injur'd Beauty's Name;
 This, I reply'd, is that illustrious Dame,
 Renown'd for Chastity, I should have said;
 But here a rising Blush my Face o'erspread,
 Confus'd I stopt, and left th' enquiring Maid.

Lucretia's Story on my Life had cast
 A black Reproach, who yet can live disgrac'd;
 I should, like her, with just Resentment press'd,
 Have plung'd the fatal Dagger in my Breast.

What specious Colours can disguise my Sin,
 Or calm the restless Monitor within?
 Thy Greatness, *Henry*, but augments my Shame,
 And adds immortal Scandal to my Name,
 My odious Name, which, as the worst Disgrace,
 The *Cliffords* cancel from their noble Race.

To what propitious Refuge shall I run,
 The Terrors of a guilty Mind to shun?
 In vain the Sun its Morning Light displays,
 I turn my Eyes, and sicken at its Rays;
 The silver Moon and sparkling Stars by Night,
 Torment me too with their officious Light;
 The glimmering Tapers round my Chambers
 plac'd,

Across the Room fantastick Shadows cast;
 In all my Dreams, the melancholy Scene
 Presents an injur'd, a revengeful Queen:

Last Night, when Sleep my heavy Eyes had clos'd,
 To all her Rage methought I stood expos'd;
 Wild were her Looks, a poison'd Cup she brought,
 And proudly offer'd me the fatal Draught;
 The destin'd Bowl I took, with trembling Hands,
 Compell'd to execute her fierce Commands.
 This dismal Omen aggravates my Fears,
 Before me still the furious Queen appears.

Lady JANE GRAY to Lord GUILFORD
 DUDLEY, who were separated from
 each other by Imprisonment.

WITH Anguish that no Force of Words can
 tell,
 In these sad Lines I take my last farewell.
 Could I with less Reluctance part from thee,
 Approaching Death had no Surprize for me;
 That solemn Prospect should my Thoughts employ,
 And banish every tender Scene of Joy:
 But thou dost still return upon my Soul,
 What Force the soft Temptation can controul?
 I meet thee still resistless in thy Charms,
 Sigh on thy Breast, and languish in thy Arms.
 O *Guilford*, 'tis no wretched Love of Life,
 That fills my Thoughts with this uneasy Strife;
 The flattering Blandishments of youthful Years,
 A promis'd Kingdom, nor my Country's Tears:
 For thee alone I'd live, for thee alone
 I took the fatal Proffer of a Crown.
 No fond Ambition stain'd my guiltless Mind,
 Inspir'd with Passions of a gentler kind:
 With thee I would have chose some calm Retreat,
 Far from the dull Formalities of State;

How

How careless, how serene my fleeting Hours
 Had past in shady Walks, and fragrant Bowers,
 Pleas'd with the Murmurs of a smooth Cascade,
 Or near some Chrystal Fountain, while it play'd,
 Upon its flow'ry Verge, with thee reclin'd,
 My Voice I to the melting Lute had join'd,
 And sooth'd thy Soul with gentle Strains of Love,
 Answer'd by all the Musick of the Grove.
 To Men, to Angels, be my Soul unveil'd,
 Nor any Part of Heavenly Truth conceal'd;
 The glorious Cause that animates my Breast,
 My Lips with holy Triumph shall attest;
 Attest it with my last expiring Breath,
 And smile on all the solemn Pomp of Death.
 O Guilford keep thy sacred Truth unstain'd,
 And half my Immortality is gain'd.
 Ye Virgin Saints, that in your early Bloom
 From cruel Tyrants met a fatal Doom,
 That dy'd the Honour of the Christian Faith,
 And boldly trod the same illustrious Path,
 To animate the youthful Sufferer's Breast,
 Appear in all your Heavenly Glories dress'd;
 Shew him your sparkling Crowns, the bright Re-
 ward
 For such distinguish'd Constancy prepar'd;
 Open your rosy Bowers, your blissful Seats,
 Your Gardens of Delight, your soft Retreats;
 Where Gentle Gales ambrosial Odours blow,
 And Springs of Joy in endless Currents flow;
 With smiling Visions recreate his Soul,
 And ev'ry doubting anxious Thought controul.

Lord GUILFORD DUDLEY, to Lady
JANE GRAY.

MAY every watchful Angel guard thy Life,
My lovely Princess, and my charming Wife.
For thee I importune the Skies with Prayers,
And waste the tedious Hours in gloomy Cares.
Were I from all the World but thee confin'd,
I'd call my Stars propitious still, and kind;
Those Prison Walls should prove a safe Retreat,
From all the restless Factions of the Great.
Sink; curst Ambition, to thy Native Hell;
And with thy kindred Fiends for ever dwell:
Were I, my Fair, again possess'd of thee,
What Toys were Kingdoms and their Crowns to
me?

Inglorious in some blisful Shades I'd prove,
The silent Joys of unmolested Love.
Why was thy Birth deriv'd from ancient Kings?
Our Mis'ry from this fatal Greatness springs:
Indulgent Love a gentler Lot design'd,
Nor form'd for publick Cares thy guiltless Mind;
Thy Thoughts were all employ'd on softer Themes,
Tender and innocent as Infants Dreams;
And yet—but Heaven the Title disallows,
A Crown, methought, look'd glorious on thy
Brows;

In every Look, in every graceful Mien,
The brightest Rays of Majesty were seen.
Imperial Beauty sparkled in thy Eyes,
I gaz'd with Extasy and new Surprise;
A thousand Times I press'd thy lovely Hand,
And cry'd 'twas form'd a Sceptre to command.
But these gay Scenes for ever take their flight,
Like some fantastick Vision of the Night.

O could.

O could my Death the angry Queen appease,
 Could that alone a raging Faction please,
 Unterrify'd I'd meet the publick Storm,
 And challenge Death in every dreadful Form.
 But O, what Horrors rise!—thy tender Life!
 What would I speak? my lov'd, my beautiful
 Wife :

What Counsel can thy wretched Husband give?
 On any Terms I fain would have thee live.
 O Death, where is thy boasted Conquest now?
 Where are the Frowns and Terrors of thy brow?
 Thou hast an Angel's heavenly Form and Air,
 Pleasures and Graces in thy Train appear;
 Ten Thousand kind transporting Scenes arise,
 O come, my Fair, they call us to the Skies:
 Beauties, like thee, in Nature's early Pride,
 Undaunted for their sacred Faith have dy'd:
 With theirs, with all th' illustrious Names of old,
 The *British* Glory, thine shall be enroll'd.

Q. Who was the first Martyr in Queen Mary's Reign.

A. Mr. *John Rodgers*; he was Minister of St. Sepulchres Church in London, and was burnt in Smithfield, February 14th. 1554. His Wife with nine small Children, and one at her Breast, followed him to the Stake, with which sorrowful Sight he was not in the least daunted, but with wonderful Patience and Resignation dy'd courageously for the Gospel of *Jesus Christ*.

Q. Which were the ten general Persecutions so famously known in the Primitive Church?

A. The first was under *Nero*, (that bloody Persecutor and Enemy to Mankind, who ript up his Mother's Belly to see the Place of his Conception) in the 67th Year of *Christ*. The second was under *Domitian*, in the Year 96. The third under *Trajan* in 100. The fourth under *Marcus Antonius*, in 167.

The

The fifth under *Sewerus*, in 195. The sixth under *Maximinianus*, in 237. The seventh under *De-
sius*, in 250. The eighth under *Valerianus*, in
259. The ninth under *Aurelianus* in 278. The
tenth under *Dioclesian*, in 293. Yet notwithstanding
these cruel Persecutions, wherein, as one of the Fa-
thers writeth, there were murdered five thousand
every Day in the Year, excepting only the first
Day of *January*; Yet were they like Chamomile;
the more they were trod on, the thicker they grew,
and the Blood of the Martyrs proved to be the Seed
of the Church.

Q. What Passion is the most prevailing over the
Nature of Men?

A. Fear; of which we read that it hath in one
Night turned the very Hairs of the Head from
black to white. But most memorable is that Ex-
ample of one, who being pretended to let Blood to
Death, and being blinded, and his Arms tied fast,
some about him saying, *how bravely he bleeds on
this Arm! how gallantly on that!* though they did
nothing to him, yet unbinding him, they found
him quite dead with a panick Fear. Two School-
boys daily passed by a Cobbler, who used to cry
out, *which of you has been whipt To-day.* They
to be even with him agreed, one to fire a Pistol,
and the other with a Squirt to squirt Blood the same
Instant at him, which they did so dextrously and
took to their Heels, that, with the Noise of the
Pistol, and Blood on his Breast, he dropt down
dead in his Stall; the Neighbours drew him out
and stript him, but could find no Wound.

Q. What Day was that, that the like never was
before, nor never shall be hereafter?

A. When *Joshua* prayed in the midst of the Battle,
so that the Sun hastened not towards his Western
Period so long, that, as *Jupin Martyr* writeth, it
made the Day thirty-six Hours long. And some
write

write that in the Days of King *Henry* the Fifth, the Sun stood still three Hours, 'till the Earl of *Ormond* in *Ireland* overcame *Amor Affur* and others with their terrible Armies.

Q. What Liquor soonest extinguisheth Fire?

A. Vinegar, for the exceeding piercing Coldness and Eagerness it hath.

Q. Who invented Paper and Parchment?

A. Paper was first found out in *Egypt*, and made of thin Flakes of sedge Weeds growing on the Banks of *Nilus*, called *Papyrus*, from whence it took its Name. By means of this Invention, Books being easier to be transcribed and preserved, *Ptolemeus Philadelphus* got together the most learned Men and Manuscripts out of all Nations, in order to procure the most authentick Translation of the Old Testament into *Greek*, which was done accordingly by seventy-two Interpreters, and is the same we call the *Greek Septuagint Bible*, and made his excellent Library at *Alexandria*; and understanding that the King of *Pergamos*, by the Benefit of this *Egyptian* Paper, strove to exceed him in that kind of Magnificence, he prohibited the Carriage of it out of *Egypt*. Hereupon the King of *Pergamos* invented Parchment, the Materials whereof being Sheep-skins, the Convenience whereof was the Cause why, that in short Time the *Egyptian* Paper was quite worn out: In place whereof succeeded our Paper made of Rags, the Author of which Invention our Progenitors have not committed to Memory, and more is the Pity, that he who invented Paper, could not have his Memory preserved by Paper.

Q. Who invented Printing?

A. He who first taught it in *Europe*, was one *John Guttemburgh*, a *German*, about the Year of our Lord 1440, at *Harlem* it was said to be first practised, and at *Mentz* perfected. *Marcus Tullius Cicero de Officiis* was the first Book that ever was printed, which.

which Copy is to this Day preserved in the publick Library of *Frankfort*, tho' many are of Opinion that the *Chinese* had it long before us, who print not as we use from the Left to the Right, nor as the *Jews*, from the Right to the Left; but from the Top of the Leaf downward to the Bottom. Whoever invented it, no question but it is a most noble and profitable Art, we having that done in one Day by one Man, that without it many could not do in a Year by Writing, to the very great Improvement of Knowledge in all Arts and Sciences, making the present Age acquainted with all the Wisdom and Experience of former Ages and Places, and hath been a principal Instrument in the undeceiving and instructing Mankind in the discovering of Truth.

Q. Who invented Letters?

A. *Cornelius Tacitus* ascribeth it to the *Egyptians*, his Words are these: *Primi per formas animalium Egypti, &c.* The *Egyptians* first of all express'd the Conceptions of the Mind by the Shapes of Beasts, and the most antient Monuments of Man's Memory are seen graven in Stones, and they say they were the first Inventers of Letters: Then the *Phœnicians*, because they were strong at Sea, brought them into *Greece*, and *Lucan* also attributes this to the *Phœnicians*; but notwithstanding this of *Tacitus* and *Lucan*, no question but the *Jews* were skill'd herein before either of them; and that there was Writing before the Flood, which *St. Jude* doth somewhat insinuate of the Writing of *Enoch*; and *Josephus* and others write that he erected two Pillars, the one of Brick, and the other of Stone, whereon he wrote of the twofold Destruction of the World, by Water and Fire, which by Tradition was preserved to the Days of the Apostles?

Q. Who invented Guns?

A. That fatal Instrument, the Gun, was first found

found out by one *Bartholdus Swart*, a Franciscan Fryar, and a great Alchymist, who being one time very studious to find out some Experiments in his Art, was tempering together Brimstone, dry'd Earth, and certain other Ingredients in a Mortar, which he covered with a Stone. The Night growing on, he took a Tinder-Box to light him a Candle, when striking Fire, a Spark by Chance flew into the Mortar, and catching hold of the Brimstone and Salt-petre, with great Violence blew up the Stone. The Fryar, guessing which of his Ingredients it was that produced this Effect, made an Iron Pipe, and cramm'd it with Sulphur and Stones, and putting Fire to it, he saw with what Fury and Noise it discharged it self. Then longing to put his Invention in Execution, he communicated the same to the *Venetians*, who, being often vanquished by the *Genoese*, and almost driven to a Necessity of yielding to them, by help of these Guns gave their Enemies a notable overthrow. This was about the Year of our Lord 1330. Which not long after put to silence all the Engines and Devices wherewith the Antients were wont to make their Batteries; of which we may say, as a learned Poet formerly said of the Sword.

Of murdering Guns who might first author be,
Sure a steel Heart, and bloody Mind had he,
Mankind's Destruction so to bring about,
And Death with Horror by near Ways find out.

Q. Who Refined Sugar first?

A. The Boiling and Baking of Sugar, as it is now used, is not above two hundred Years old, and the Refining of it more new than that. It was first found out by a *Venetian*, who is said to have got one hundred thousand Crowns by this Invention, before which our Ancestors made use of rough Sugars, as they came from the Cane; but most commonly

commonly contented themselves with Honey. By this Art now improv'd, have many *London* Citizens got Estates, and furnish'd Employments for Multitudes of Families maintain'd thereby.

Q. Who invented Glass?

A. The Inhabitants of *Sidon* are said to be the first Makers of Glass, the Materials of the Work being brought thither from the Sands of the River not far from *Ptolemais*, and only made fusible in that City. About the Year 1648 one *Racket* brought the Mystery of making Glass into *England*, which they have so far improved, that they equal, if not out-do, the *Venetians* themselves, in this Art of Glass Work: And Dr. *White*, about the Year 1670, set up the making of fine Stone Ware in *England*, wherein now they out-do the *Dutch* and *Germans*.

Q. Who invented Clocks, Watches, and other Time-Tellers?

A. Water-Glasses were the first Instruments that were invented for the Measuring of Time, these were invented by *Ctesibus* of *Alexandria*, which distinguished the Hours by the Fall or Dropping of the Water. Then *Clepsamedia* invented the Sand Hour-Glass. The Philosopher *Anaximenes* was the first that took account of Shadows, from whence came the Sun-Dial; but finding these Things uncertain, they came to the Use of Wheels, Springs, and Weights, which they call'd *Horologues*, and the first that I find to have contrived an Engine of this kind, was *Boetius*, a worthy *Roman*. They came at last to make Wheel-Work for the Pocket called Watches, whereby they might have an Account of Time at all Hours. The *Germans* have been eminent heretofore for this Work; but now the *English* do far surpass them, they having of late brought the Pendulum Regulator to a great Exactness.

Q. Of what Antiquity is the Office of Church-Wardens?

A. It is said by some Historians that *Dionysius*,
in

in the Year of our Lord 267, divided, both in *Rome* and other Places, Churches, Church-Yards, and Parishes to Curates, and Dioceses to Bishops, and this was about 87 Years after *Britain* had received the Christian Faith; for though Historians do not all agree at what Time the Christian Faith was first brought into *England*, yet it is thought by the most of them, to be in the Reign of King *Lucius*, in the Year of our Lord 180; but how long after it was before these Officers called Church-Wardens were appointed, cannot certainly be known; but Mr. *Lambert* and other Authors agree, they are very antient Officers; and by the antient Canon Law they were, and are still, to take care, see to, and preserve the Goods of the Church, viz. the Church Books, Communion Cups, and other decent Ornaments and Furniture of the Church, which they shall find there at their coming to their Office.

Q. Of what Antiquity is the Office of Overseers of the Poor?

A. This Office of Overseers of the Poor is a Name and Office of great Excellency and Antiquity, and may beseem the best, and not the meanest, Men in a Parish; for as God himself hath a special respect unto the Miseries of the Poor, so they be like God who provide for the Necessities of the Poor. Now it is certain that the Antiquity of this Office is above seventeen hundred Years standing, as testifieth the Holy Writ; for we find *St. Stephen*, the Proto-Martyr, a Man full of Faith and of the Holy Ghost, and *Nicholas, Prochorus, Nicanor, Timon, Parmenas* and *Nicholas*, a Proselyte of *Antioch*, all these were chosen to this Office.

Q. What is the best present Cordial to sweeten the future Pill of Death?

A. Preparation and Dedication of our selves to God: To which purpose saith *Seneca*, "Do that which must be done, whilst thou art strong; whilst

“ whilst thou art wise ; expect no further Time ;
 “ but embrace the Time present : For that which
 “ is to come, is not yet Time, and perhaps when
 “ it may come, it may not be thine.”

*A Letter from a young Lady to the Countess
 of HERTFORD, wrote not long before
 her Death.*

Madam,

THIS is the last Letter you will ever receive from me ; the last Assurance I shall give you, on Earth, of a sincere and stedfast Friendship ; but when we meet again, I hope, it will be in the Heights of immortal Love and Ecstasy. Mine, perhaps, may be the first glad Spirit to congratulate your safe Arrival on the happy Shore. Heaven can witness, how sincere my Concern for your Happiness is ; thither I have sent my ardent Wishes, that you may be secur'd from the flattering Delusions of the World ; and, after your pious Example has been long a Blessing to Mankind, may you calmly resign your Breath, and enter the confines of unmolested Joy, where the overflowing Songs of Angels, in all the Pomp of heavenly Harmony, can't fully describe its Glories. In what Figures of celestial Eloquence, shall I relate the Loves of immortal Spirits ? or tell you the Height, the Extent, the Fulness of their Bliss ? All the soft Engagements on Earth, the tender Sympathies, and the most holy Union that Nature knows, are but faint Similitudes of the Sanctity and Grandeur of these divine Enjoyments. Hope and languishing Expectation are no more, and all Desire is lost in full and compleat Fruition.

C

Love

Love reigns in eternal Triumph, here it governs every Heart, and dwells on every Tongue.

They tune their golden Harps to the great Name
Of Love, immortal Love, their darling Theme.
Ten thousand echoes, thro' the lightsome Plains,
Repeat the clear, the sweet, melodious Strains ;
The Fields rejoice, the fragrant Groves around,
Blossom afresh at their enchanting Sound :
The Heaven of Heavens, the dazling Heights
above,
Returns the Name, and hails the Pow'r of Love.

But Oh ! when the fair Face of Eternal Love unveils its original Glories, and appears in the Perfection of uncreated Beauty, how wondrous, how ineffable the Vision ! Fulness of Joy is in his Presence, Rapture and inexpressible Ecstasy ! The fairest Seraphim stops his Lute, and, with a graceful Pause, confesses the Subject too high for his most exalted Strain. How impetuously do the Streams of immortal Joy rowl in, and enlarge the Faculty of every heavenly Mind !

I am now taking my Farewel of you here ; but 'tis a short Adieu ; for I die with full Persuasion that we shall soon meet again ; but Oh ! in what Elevation of Happiness ! in what Enlargement of Mind, and Perfection of every Faculty ! what transporting Reflections shall we make on the Advantages of which we shall find ourselves eternally possess'd ! To him that lov'd and wash'd us in his Blood, we shall ascribe immortal Glory, Dominion and Praise for ever. This is all my Salvation, and all my Hope ; that Name in whom the Gentiles trust, in whom all the Families on Earth are blessed, is now my glorious, my unfailling Confidence ; in his Merits alone I expect to stand justified before infinite Purity and Justice. How poor were my Hopes, if I depended on those
Works

Works which my own Vanity, or the Partiality of Men, have called good, and which, if examined by Divine Purity, would prove, perhaps, but specious Sins; the best Actions of my Life would be found defective, if brought to the Test of that unblemish'd Holiness, in whose Sight the Heavens are not clean. Where were my Hopes, but for a Redeemer's Merits and Atonement? How desperate, how undone my Condition? With the utmost Advantages I can boast, I should start back and tremble at the Thoughts of appearing before the unblemished Majesty. O Jesus, what Harmony dwells in thy Name! celestial Joy, and immortal Life is in the Sound; let Angels set thee to their golden Harps, let the ransomed Nations for ever magnify thee. What a Dream is mortal Life! What Shadows are the Objects of Sense! All the Glories of Mortality, my dear Friend, will be nothing in your View, at the awful Hour of Death; when you must be separated from the whole Creation, and enter on the Borders of the immaterial World. Something persuades me this will be my last Farewel in this World: Heaven forbid that it should be an everlasting Parting. May that Divine Protection whose Care I implore, keep you stedfast in the Faith of Christianity, and guide your Steps in the strictest Paths of Virtue. Adieu, my most dear Friend, 'till we meet in the Paradise of God.

Of a Pack of CARDS.

A Certain Gentleman having two Servants, one Servant complained to his Master of his fellow-servant, that he was a great Player of Cards, which the Master would not allow in his family; he called for the Servant complained of, and tax'd him

him with said Charge, who firmly deny'd it, saying : He knew not what Cards meant. At which the Master was angry with the Complainer, and called him to hear what he could farther say : Who desired, he might be immediately searched, for he believed, he at that Time had a Pack in his Pocket. And accordingly he was searched and a Pack found in his Pocket ; which he would not own to be Cards, but said : That it was his Almanack. His Master asked him, How he made it appear to be his Almanack ? His Answer was, There are in these Things you call Cards, as many Sorts as there are Quarters in the Year ; that is four, Spades, Clubs, Hearts and Diamonds : There are as many Court Cards as there are Months in the Year, and as many Cards as there are weeks in the Year ; and there are as many Pops as there are Days in the Year. At which his Master wondered ; asking him, Did he make no other Use of them ? He answered thus : When I see the King, it puts me in Mind of the Loyalty I owe to my Sovereign Lord the King ; when I see the Queen, it puts me in mind of the same ; when I see the Ten, it puts me in mind of the Ten Commandments ; the Nine, of the Nine Muses ; the Eight, of the Eight Beatitudes ; the Seven, of the Seven liberal Sciences ; the Six, of the Six Days we should labour in ; the Five, of the Five Senses ; the Four, of the Four Evangelists ; the Tray, of the Trinity ; the Duce, of the Two Sacraments ; and the Ace, that we ought to worship but one God. Says the Master, this is an excellent Use you make of them ; but why did you not make mention of the Knave ? Sir, I thought I had no occasion to mention him, because he is here present, clapping his Hand on his fellow-Servant's Shoulder.

Q. Are the Stars living Creatures or not ?

A. Some there are of Opinion that they are not, though there are others that affirm the contrary of the

the Sun, Moon, and some Stars ; which, say they, are animate, and the Reason is, because they are commanded to run their Course, and in *Jeremy* the Moon is named the Queen of Heaven ; and some do aver, from the Testimony of *Job*, where he saith, *The Stars are not pure in his Sight* : that therefore they are reasonable Creatures, and capable of Virtue and Vice.

Q. Of what Substance are the Stars ?

A. The Stars are of the same Substance that the Heavens be wherein they are placed, differing only from them in Thickness, which Dimension makes them more apt to receive and retain the light of the Sun, which thereby become visible to Sight, for the Heavens themselves being pure, thin, and transparent, are not visible as the Stars which shine as well in the Day as in the Night, although not perceived by reason of the Sun's greater Light.

Q. What Motion have the Stars ?

A. The self same Motion that the Heavens have wherein they are placed ; which is, as some, by the *Primum Mobile*, or first Mover, turned by God himself, as every one of the rest, by his own proper Intelligence. And whereas the seven Planets, Or wandering Stars, do change their Places, now here, now there, that is not by their own proper Motion, but by the Motion of the Heavens wherein they are placed ; for a Star being of a round Shape hath no Members to walk by, from one place to another, but only by the Motion of the Heaven wherein they are fixed.

Q. What makes the full Moon, and from whence proceeds the Eclipse ?

A. Her Opposition to the Sun, makes her full, but her Eclipse or Darkning is caused when the Sun is opposite to her diametrically, and the Earth in the midst between them both, which being thick, and not transparent, casting his Shadow to that Point which is opposite to the Place of the Sun, will

not suffer the Moon to receive any Light from the Sun, without whose Supply she is always a dark Body, for from it she borroweth her Light.

Q. What Comparison is there in the Greatness of some Stars and the Earth ?

A. Though the far Distance of them from the Earth makes their Rays approach our Eyes in a sharp-pointed Angle, whereby they seem to our Sight and Judgment no broader than one Hand-Breadth ; yet is every fixed Star far greater in Compass than the whole Earth, every wandering Star likewise bigger than the same, (*Venus* and *Mercury* excepted) and likewise *Luna*, which is but the thirty-ninth part of the Earth ; *Sol* is bigger than the Earth 166 times, *Saturn* 95 times, *Mars* 91 times, *Jupiter* 91 ; *Venus* lesser than the Earth 32 times, and *Mercury* least of all, and is contained of the Earth, three thousand, one Hundred, and forty-four times.

Q. Into how many Regions is the Air divided ?

A. The Air is divided into three Regions, by the natural Philosophers both of antient and modern times ; that is to say, into the Highest, Lowest, and Middlemost. In the highest Region, turned about by the Element of Fire, are bred all Lightnings, Firedrakes, Comets, Blazing Stars, and such like ; in the middle Region, all cold and watry Impressions, as Frost, Snow, Ice, and Hail ; in the lowest Region, some-what more hot, by reason of the Beams of the Sun reflecting from the Earth, are bred all Clouds, Dews, Rain, and such like.

Q. What is the Equinoctial, and wherefore is it so called ?

A. The Equinoctial is a great Circle, which being every Part equally distant from the two Poles of the World, divideth the Sphere in the very midst thereof into equal Parts, and therefore it is called the Equinoctial, because when the Sun toucheth

toucheth this Circle, which is but twice in the Year, it maketh the Day and Night of an equal Length; which Equinoctial happeneth the eleventh of *March* and thirteenth of *September*.

Q. Who was the first that was of Opinion that the Earth moved round the Center of the Sun?

A. *Copernicus* was the first that declared himself of this Opinion, (a Doctrine very strange in these Times) but now this Opinion is adopted by our ablest Astronomers.

ON SOLITUDE.

YE Groves and flow'ry Vales, in you we find,
 The first unblemished Joys for Man design'd;
 Your charming Scenes th' attentive Mind supply,
 With Pleasure in its nice Variety;
 Nature does here her Virgin smiles afford,
 And shews us Paradise again restor'd;
 Our Souls their former Harmony acquire,
 And vexing Care and conscious Guilt retire.
 Propitious Solitude, thou kind Retreat,
 From all the vain Amusements of the Great,
 In thee alone without Disgust we prove,
 The endless Sweets of Innocence and Love.
 Flourish, ye gentle Shades, and rural Seats,
 Let endless Verdure deck your soft Retreats,
 Peace dwell upon your Banks, ye silver Streams,
 The Muse's chaste Delights and constant Themes;
 For ever you the Poet's Breast inspire
 With sprightly Joys, and wake the golden Lyre.
 What Pow'r, enchanting Solitude, is thine,
 That Men, for thee, the dearest Ties resign!
 For thee, the Monarch lays his Crown aside,
 And the young Lover quits his weeping Bride;

The Trees their Whispers ceas'd, the gentle Gale
 No longer danc'd along the dewy Vale ;
 The peaceful Ecchoes, undisturb'd with Sound,
 Lay slumb'ring in the cavern'd Hills around ;
 Faction, and Care, and Midnight Riot slept,
 But still the lovely Saint her holy Vigils kept.

For the MORNING.

GLORY to thee, my God, who safe hast
 kept,
 And me refresh'd, while I securely slept ;
 Lord, this Day guard me, lest I may transgress;
 And all my Undertakings guide and bless ;
 And as my Vows to thee I now renew,
 Scatter my by-past Sins as Morning Dew,
 That so thy Glory may shine clear this Day,
 In all I either think, or do, or say. *Amen.*

For the EVENING.

FORGIVE me, dearest Lord, for thy dear Son,
 The many Ills that I this Day have done,
 That with the World, myself, and then with thee,
 I, 'ere I sleep, at perfect Peace may be ;
 Teach me to live, that I may ever dread
 My Grave as little as I do my Bed ;
 Keep me this Night, O keep me, King of Kings,
 Secure under thine own Almighty Wings. *Amen.*

Let not the Sun go down upon my Wrath, nor
 upon any other unrepented Sin.

Let me every Day write at the foot of my Account,
Reconciled to my God, and in Charity with

all the World; that going to Bed with a quiet Conscience, I may fall a-sleep in Peace and Hope.

Conscience is God's Spy, and Man's Overseer; God's Deputy-Judge, holding its Court in the whole Soul; bearing Witness of all a Man's Doings and Desires, and accordingly excusing, or accusing; absolving, or condemning; comforting, or tormenting. What art thou then the better when none is by, so long as thy Conscience is by.

Conscience is the great Register, or Recorder, of the World. 'Tis to every Man his private Notary, keeping Record of all his Acts and Deeds.

Tho' the Darknes of the Night may hide us from others, and the Darknes of the Mind may hide us from our selves, yet still the Conscience hath an Eye to look in secret upon whatever we do; and tho' in many Men it sleeps in regard of Motion, yet it never sleeps in regard of Observation; and notice, it may be hard and seared, but it can never be blinded.

Conscience is God's Historian, that writes not Annals, but Journals, the Words, Deeds and Cogitations of Hours and Moments. Never was there so absolute a Compiler of Lives as Conscience is, it comes not with Prejudice or Acceptation of Persons, but dare speak the Truth of a Monarch, as well as of a Slave.

Manners make a Man, saith the Courtier :

Money makes a Man, saith the Citizen :

Learning makes a Man, saith the Scholar :

Conduct makes a Man, saith the Soldier :

But Sincerity in Religion makes a Man, saith the Divine.

Let us endeavour to walk in the Paths of Virtue and Religion, which will certainly entertain us with Pleasure all along the Way, and crown us with Happiness at the End.

If we profess to believe the Christian Religion, we expose our selves to the Scorn and Contempt of every discerning Man, if we do not live up to it.

Grace, as well as Nature, is liable to be starved, as well as poisoned.

The End of all God's Mercies and Benefits, is, to take us off our Sins, and to oblige and win us to our Duty. What corrupt Humours are to the Body, that Sin is to the Souls of Men, their Disease and their Death. All temporal Evils, which are short of Death, are properly Medicinals.

How different is the View of past Life in the Man who is grown old in Knowledge and Wisdom, from that of him who is grown Old in Ignorance and Folly. The latter is like the Owner of a barren Country, that fills his Eye with the Prospect of naked Hills and Plains, which produces nothing either profitable or ornamental: The other beholds a beautiful and spacious Landscape, divided into delightful Gardens, Green Meadows, fruitful Fields; and can scarce cast his Eye on a single Spot of his Possessions, that is not covered with some beautiful Plant or Flower.

What is this Life, but a Circulation of little mean Actions? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again, and the Circle returns; we spend the Day in Trifles, and when the Night comes, we throw ourselves into the Bed of Folly, amongst Dreams, and broken Thoughts, and wild Imaginations; our Reason lies asleep by us, and we are, for the Time, as arrant Brutes as those that sleep in the Stalls, or in the Field. Are not the Capacities of Man higher than these? and ought not his Ambition and Expectations to be greater? Let us be Adventurers for another World: 'Tis, at least, a fair and noble Chance, and there is nothing in this; worth our Thoughts, or our Passions; if we should
be

be disappointed, we are still no worse than the rest of our fellow-Mortals, and if we succeed in our Expectations, we are eternally happy.

We ought at all Times to possess our Souls with a just Reverence, and right Apprehensions of the Essence and Attributes of God, and not form our Belief of him by our own Fancies or Wishes; but by those Revelations he has given of himself in his Word.

We should from every Event that happens, whether natural or personal, always infer the Obligation and Necessity of turning from our Sins, that Gratitude for past Mercies may allure us to Good, and Fear of impending Judgments may drive us from Evil.

We generally make ourselves miserable, for want of those Things, whose Possession would make us miserable.

Our Days are Evil upon four Accounts, *viz.* they are very short, very uncertain, very full of Trouble, and very full of Sin. Theft never enriches; Alms never impoverish; Prayers never hinder Work.

The Happiness of Mankind is not to be found in this World; but it is a Flower that grows in the Garden of Eternity, and to be expected only in its full Compliment and Fruition in that Life, which is to succeed after our bodily Dissolution.

Count that Day lost whose low descending Sun,
Views from thy Hand no virtuous Action done.

The Fear of God, Contempt of the World, and stedfast Hope of Eternal Life, make Quietness of Mind, which is the great Happiness of Man. My only Ambition shall be, to rest in God's Favour on Earth, and to be a Saint in Heaven. He never was a good Man that amends not; for if he were Good, he must needs desire to be better: Grace is so sweet, that whoever tastes of it, must

must needs long after more ; and if he desire it, he will endeavour it, and if he does but endeavour, God will crown it with Success.

Where can the Soul be better than with God ? What sweeter Company, than that which Angels keep ; or pleasanter Employment, than conversing in Heaven ? Be sure to spend the Lord's Day in holy Preparation for Eternity.

I see there is no Man so happy, as to have all things ; and no Man so miserable, as not to have some. Why should I look for a better Condition than all others ? If I have the Possession of some good things, I will in Thankfulness enjoy them, and want the rest with Contentment.

There are three things, which, of all others, I will never strive for ; the Wall, the Way, and the best Seat. If I deserve well, a low Place cannot disparage me so much as I shall grace it ; if not, the Height of my Place shall add to my Shame, whilst every Man shall condemn me of Pride, match'd with Unworthiness.

He hath the most, that desireth least ; a poor Man that hath little, and desires no more, is, in Truth, richer than the greatest Monarch that thinks he has not what he should, or what he might ; or that grieves there is no more for him to have. It is not Necessity, but Ambition, that sets Men's Hearts on the Rack : If I have Meat, Drink and Apparel, I will learn therewith to be content : If I had the World full of Wealth besides, I could enjoy no more than I could use.

He is rich enough, that wanteth not ; he is great enough, that is his own Master ; he is happy enough, that lives to die well : Other things I will not care for, nor too much for these ; but only for the last which can admit of no Immoderation.

There is little else here below but toying, grieving, wishing, hoping, fearing, and Weariness

ness in all these : What Fools are we to be besotted with the Love of our own Trouble, and to hate our Liberty and Rest?

There is no Want for which a Man may not find a Remedy. Do I want Riches? he that desires but little, cannot want much. Do I want Friends? if I love God and my self but enough, it matters not. Do I want Health? if I want it but a little, and recover, I shall esteem it the more, because I wanted. Do I want Maintenance? a small thing contents Nature. Let my Mind be no more ambitious than my Back and Belly. The glutting of the Body pines the Soul, and the Soul thrives best when the Body is pinched.

It is reported of an aged Father, who, when his Friends comforted him on his sick Bed, and told him they hop'd he should recover, answered, If I shall not die at all, well; but if ever, why not now? surely it is Folly, what we must do, to do unwillingly. I will never think my Soul in a good Case, so long as I am loath to think of dying, and I will make this my Comfort, not that I shall live yet longer; but, that I shall yet endeavour to do more good.

To be carried away with an Affectation of Fame, is so vain and absurd, that I wonder it can be incident to any wise Man; but those Names and Actions that are once on the File of Heaven, are past the Danger of defacing. I will not care whether I be known, or remembered, or forgotten amongst Men, if my Name and Actions may live with God in the Records of Eternity.

These things are comely and pleasant to see, and worthy of Honour from the Beholders: A young Saint; an old Martyr; a religious Soldier; a conscionable State man; a great Man courteous; a learned Man humble; a silent Woman; a Son dutiful to his Parents; a merry Companion without Vanity; a Friend not chang'd
with

with Honour ; a sick Man chearful ; a Soul departing with Comfort and Assurance.

He that lives virtuously needs not doubt of finding a happy Fate. The securest way is to live well, then we may be sure of a comfortable End. Let my Life please God, and I am sure the Success shall please me. Virtue and Vice are both Prophets, the one of certain Good, the other of certain Evil.

In Prosperity, be moderate and humble ; in Adversity, patient and contented ; for as our Lord hath purchased for us Grace to use all things aright, so he hath obtain'd for us an Inheritance, that renders the best the World can give us, unworthy to be valued, and the worst it can give us unworthy to be feared, in respect of the Blessedness which he hath settled upon us.

Shamefacedness, tho' many times a Weakness, and Betrayer of the Mind, is yet generally an Argument of a Soul, ingenuously and virtuously dispos'd.

We are at this Day call'd reform'd Christians, God grant that we may not cheat our selves with an empty and insignificant Name ; but let us fill up that glorious Title, and be reform'd in our Lives, as well as in our Religion ; beautifying our holy Profession by an holy and becoming Conversation.

An Invocation to the Heavenly Power.

D E S C E N D celestial Spirit, from above,
 The uncreated Spring of Light and Love ;
 Perpetual Calms and sweet Security,
 Concord and graceful Order wait on thee ;
 Decay and Death thy quick'ning Rays exclude,
 And springing Nature smiles, by thee renew'd ;
Darkness

Darkneſs and wild Confuſion ſoon retire,
 Before thy clear illuminating Fire:
 To gentle Thoughts thou doſt our Boſoms move,
 And breath'ſt the ſoft melodious Soul of Love.
 O thou who mad'ſt the new Creation bloom,
 With active Life and quick'ning Virtue, come;
 Come, like the ſilent Fall of Ev'ning Dews,
 Whoſe Moiſture all the flow'ry Field renews,
 Breathe on me, like the ſweet refreshing Gale,
 That fans with roſy Wings the verdant Dale,
 Smooth as the gliding Muſick, that controuls
 Each human Care, and ſteals upon our Souls;
 In triumph, with the heavenly Train, deſcend,
 Of Loves and Graces, which on thee attend.
 In ſilent Shades, by ſome clear Fountain's Fall,
 Thou oft haſt answer'd to a Mortal's Call;
 Oft in ſome artleſs Cave, or humble Cell,
 Thou with the Sons of Men haſt deign'd to dwell,
 And left behind the high Celeſtial Seats,
 To viſit Mortals in their low Retreats;
 When holy Vows thy kind Deſcent invite,
 Thou hear'ſt the gentle Whiſpers with Delight;
 While Nature tir'd, her Midnight *Sabbath* keeps,
 And ev'ry Thought, but pure Devotion, ſleeps.
 The ſmiling Stars roll on, the dazling Moon
 In Pomp advances to her ſilent Noon;
 While the ſweet Voice, ſoft as the Midnight Air,
 Diſpels the Gloom, and ev'ry earthly Care;
 Unfolding boundleſs Proſpects of Delight,
 Before the piercing intellectual Sight.
 Beneath the ſacred Mount, by thee inspir'd,
 The *Hebrews'* glorious Leader ſat retir'd;
 The new-made World, and *Eden's* blooming Pride,
 In various Scenes, before him lay deſcry'd.
 O princely Swain! how diſt thou then deſpiſe
 Th' *Egyptian* Court, how worthleſs in thy Eyes!
 What were the Grandeurs of a Royal Fate,
 To the Diſtinctions of thy preſent State?

While

While Paradise, in all its charming Views,
 For thee, the great creating Voice renews:
 For thee, again the Morning Stars rejoice;
 Again for thee, they raise the tuneful Voice.
 The Sons of God touch the melodious Lyre,
 And all the wide Creation join the Choir.
 Lead me, propitious Spirit, lead me far,
 Where I no more the Voice of Man may hear:
 You charming Visions! how you fire my Soul,
 And ev'ry Thought of earthly things controul;
 Thro' what enchanting Paths, what flow'ry Ways,
 My Fancy led, with boundless Freedom strays;
 Reveal'd the Avenues of Pleasure lie,
 And open wide the crystal Portals fly;
 Immortal Beauty smiles, angelick Pow'rs,
 In soft Responses, sing from rosy Bow'rs.

ON BEAUTY.

VICTORIOUS Beauty, by what potent Charm,
 Do'st thou the Soul of all its Force disarm?
 We bless our Chains, abhor our Liberty,
 And yield the uncontested Prize to thee:
 Whether we rash or calm Designs pursue,
 Thine is the glorious Motive still in view.
 For thee we search the wide Creation round;
 But thou art no where in Perfection found.
 Some Blemish still remains on mortal Pride,
 And crowding Years its airy Boasts deride.
 Triumphant Beauty sits in *Flavia's* Eyes;
 But while we gaze the trembling Lustre dies:
Bellair, compleatly form'd with ev'ry Grace,
 A faultless Shape, and an enchanting Face;
 In all his Motions each becoming Air,
 Greatness and native Elegance appear;
 Careless and free in Life's deluding Bloom,
 While envious Death threatens a hasty Doom.

Some

Some gentle Mistress full of Love and Truth,
 Shall soon lament the dear unrival'd Youth.
 Thou lovely, fleeting, transitory thing,
 From what immense Perfection dost thou spring?
 To what compleat original return,
 While we thy short Appearance vainly mourn?
 Howe'er our doating Thoughts mistake the
 Way,

To certain Bliss thine is a friendly Ray,
 That points the Passage to unclouded Day.
 Ye heav'nly Forms, in all your Pomp appear,
 And shew us what immortal Beauties are,
 What Life, what rosy Bloom your Faces wear:
 Put on each smiling Grace, each conq'ring Charm,
 And all the Force of mortal Love disarm;
 For still our restless Thoughts take glorious Aims,
 Howe'er seduc'd with these inferior Flames;
 The leading Passion, the supreme Desire,
 To Things divine and infinite aspire.
 Eternal Excellence! 'tis only thee
 We search, thro' Nature's bright Variety:
 Our eager Wishes with impetuous Force,
 To thee, unknown, direct their endless Course;
 'Tis thee we seek and love, for thee we pine,
 The pow'rful Charm, the soft Attraction's thine.
 To thee these Sighs, these tender Vows ascend;
 Th' unseen Divinity we still attend;
 Sick of these fading Toys, our Thoughts press on
 To Joys untasted, Excellence unknown.
 Thou, great Original of all that's fair!
 Whose Glories no Similitude can bear;
 Before the darting Splendour of thy Eyes,
 The Pride of all created Beauty dies.

The xxxviiiith Chapter of JOB Paraphrased.

IN Thunder now our God his Silence broke,
 And from a Cloud this lofty Language spoke :
 Who, and what art thou? fond presumptuous
 Man,

That, by thy own weak Measures, mine wouldst
 Undaunted, as an equal Match for me, [scan ;
 Stand forth, and answer my Demands to thee :

And first, let thy Original be trac'd,

And tell me then, what mighty thing thou wast,

When to the World, my potent Word gave Birth,

And fixt the Centre of the floating Earth ?

Didst thou assist with one designing Thought,

Or my Ideas rectify in ought,

When from Confusion I this Order brought ?

When, like an Artist, I the line stretch'd out,

And mark'd its wide Circumference about,

Didst thou contribute, *Job*, the needful Aid,

When I the Deep and strong Foundations laid,

And with my Hand the rising Pillars stay'd ?

When, from the perfect Model of my Mind,

The vast and stately Fabrick was design'd,

So wond'rous, so compleat in ev'ry Part,

Adorn'd with such Variety of Art ;

The Sons of Light the goodly Frame survey,

As their own Seats magnificent and gay :

Around the shining Verge of Heav'n they croud,

And from the crystal Confines, shout aloud

For Joy ; the Morning Stars together sang,

And Heav'n all o'er with glad Preludiums rang.

Were the tumultuous Floods by thee controul'd,

When without Bounds the foaming Billows roll'd ?

Didst thou appoint them then their ouzy Bed,

And humid Clouds o'er all their Surface spread,

Affixing Limits to th' imperious Deep ;

The Limits it perpetually shall keep ?

The'

Tho' mounting high the angry Surges roar,
 And dash themselves with Rage against the Shore,
 When didst thou summons up the ling'ring Day,
 And haste the lovely blushing Morn away?
 Swift as my flaming Messengers above,
 Its gaudy Wings to my Directions move.
 Hast thou survey'd the Ocean's dark Abodes,
 The steep Descents, the Vaults and craggy Roads,
 Thro' which, in hollow Murmurs, rush the ne-
 ther Floods?

Or hast thou measur'd the prodigious Store
 Of Waves, that in those ghastly Caverns roar?
 Or hast thou, *Job*, the fatal Valley trac'd,
 And thro' the Realms of Death undaunted pass'd,
 Where the pale King a rusty Sceptre wields,
 And reigns a Tyrant o'er the dusky Fields?
 Dost thou the pure immortal Fountain know,
 From whence those num'rous Streams of Glory
 flow,

Which feed those Lamps which lighten all
 below?

Or from what Caves the sullen Shadows rise,
 When, like a Deluge, Night involves the Skies?
 How does the Sun his Morning Beams display,
 Thro' golden Clouds, and spread the sudden Day,
 When, breaking from the East, all fresh and fair,
 He dances thro' the glitt'ring Fields of Air?
 At his Approach all Nature looks more gay,
 Thro' ev'ry Grove refreshing Breezes play,
 And o'er the Streams, and o'er the Meadows
 stray.

Dost thou the Clouds amidst the Air sustain,
 And melt the floating Rivers down in Rain;
 When overcharg'd, they yielding in their Sphere,
 No longer now the watry Load can bear?
 On gloomy Wings the sounding Tempest flies,
 And heavy Thunders roll along the Skies;
 Around the airy Vault fierce Lightnings play,
 And burn themselves, thro' solid Clouds, a Way.
 With

With Water who the Wilderness supplies?
 And tell me whence the Midnight Dews arise?
 Or from what cold and petrifying Womb,
 The Ice and nipping hoary Frost does come?
 What secret Pow'rs its fluid Parts cement,
 Congeal and harden the soft Element?
 All stiff and motionless the frozen Deep,
 No curling Winds its shining Surface sweep.
 Canst thou the cheering Influences Stay
 Of those mild Stars which deck the Spring so gay?
 Or loose the sullen Planet's icy Bands,
 Which Frosts, and rough tempestuous Winds,
 commands?

Do all the shining, vast Machines above,
 By thy Contrivance in such Order move?
 If so———still thy Divinity to prove,
 Set open now the Flood-gates of the Sky,
 And call a mighty Deluge from on high;
 Kindle prodigious Lightnings, and command
 The burning Flashes with a daring Hand,
 I'll then confess thou hast an Arm like me,
 And that thine own Right-Hand can succour thee:

*These Lines were wrote by JONATHAN
 SWIFT, D. D. and Dean of St. Patrick's,
 Dublin, in the Year 1731.*

THE Time is not remote when I
 Must by the Course of Nature die;
 When I foresee my special Friends
 Will try to find their private Ends;
 Altho' 'tis hardly understood,
 Which way my Death can do them good.
 Yet thus methinks, I hear 'em speak,
 See how the Dean begins to break:
 Poor Gentleman! he droops apace;
 You find it plainly in his Face:
 That old Vertigo in his Head
 Will never leave him till he's dead:

Besides

Besides his Memory decays,
 He recollects not what he says ;
 He cannot call his Friends to mind ;
 Forgets the Place where last he din'd ;
 Plies you with Stories o'er and o'er :
 He told them fifty Times before.
 How does he fancy we can sit
 To hear his out-of-fashion'd Wit ?
 But he takes up with younger Folks,
 Who, for his Wine, will bear his Jokes :
 Faith, he must make his Stories shorter,
 Or change his Comrades once a Quarter.
 He hardly drinks a Pint of Wine,
 And that I doubt is no good sign.
 His Stomach too begins to fail :
 Last year we thought him strong and hail ;
 But, now, he's quite another Thing :
 I wish he may hold out till Spring.
 When daily How-do-yo's come of course,
 And Servants answer, *Worse and worse*,
 Would please them better than to tell,
 That, *God be prais'd, the Dean is well*.

Behold the fatal Day arrive :
 How is the Dean ? He's just alive.
 Now the departing Pray'r is read,
 He hardly breathes. The Dean is Dead.

Before the Passing-Bell begun,
 The News thro' half the Town has run :
 From *Dublin*, soon to *London*, spread :
 'Tis told at Court, The Dean is dead.
 Kind Lady *Suffolk*, in the Spleen,
 Runs laughing up to tell the Queen ;
 The Queen so gracious, mild and good,
 Cries, *Is he gone ? It's Time he shou'd*.
 Now *Grub-street* Wits are all employ'd ;
 The Town with Elegies are cloy'd :
 Some Paragraph in ev'ry Paper,
 To bless the Dean, or curse the Draper.

My Female Friends, whose tender Hearts
 Have better learn'd to act their Parts,
 Receive the News in doleful Dumps,
The Dean is dead, and What is Trumps?
The Lord have Mercy on his Soul!
Ladies, I'll venture for the Voie.
Six Deans, they say, must bear the Pall,
I wish I knew what King to call.
Madam, your Husband will attend
The Fun'ral of so good a Friend?
No, Madam, 'tis a shocking Sight,
And, he's engag'd To-morrow Night.
My Lady Club would take it ill
If he should fail her at Quadrille.
He lov'd the Dean.—I lead a Heart.—
But, dearest Friends, you know, must part.
His Time was come; he ran his Race:
We hope he's in a better Place.
Why shou'd we grieve that Friends shou'd die;
No Loss more easy to supply.
 One Year is past, a diff'rent Scene,
 No further mention of the Dean,
 Who now, alas! no more is mist,
 Than if he never did exist.
 Where's now this Fav'rite of *Apollo*?
 Departed, and his Works must follow;
 Must undergo the common Fate:
 His kind of Wit is out of Date.
 He never thought an Honour done him,
 Because a Duke was proud to own him:
 He'd rather slip aside, and chuse
 To talk with Wits in dirty Shoes:
 Despis'd the Fools with Stars and Garters,
 So often seen caressing *Chartres*.
 He never courted Men in Station,
 Nor Persons had in Admiration.
 Of no Man's Person was afraid,
 Because he sought for no Man's Aid;

But succour'd Virtue in distress,
 And seldom fail'd of good Success.
 With Princes kept a due Decorum ;
 But never stood in awe before 'em :
 He follow'd *David's* Lesson just,
 " In Princes never put thy Trust."
 Two Kingdoms, just as Faction led,
 Had set a Price upon his Head ;
 But not a Traitor could be found
 To sell him for six hundred Pound.
 Had he but spar'd his Tongue and Pen,
 He might have rose like other Men :
 But Pow'r was never in his Thought,
 And Wealth he valu'd not a Groat.
 He told an hundred pleasant Stories,
 With all the Turns of Whigs and Tories :
 Was chearful to his dying Day,
 And Friends would let him have his Way:
 He left the little Wealth he had
 To build a House for Fools and mad ;
 And shew'd, by one satyrick Touch,
 No Nation wanted it so much.
 That Kingdom he hath left a Debtor :
 I wish they soon may get a better.

The Character of a True GENTLEMAN.

THE true Gentleman is one that is God's
 Servant, the World's Master, and his own
 Man : Justice is his Business, Study his Recreation,
 Content and Happiness his Reward ; God is his
 Father, the Church his Mother, the Saints his
 Brethren, and Heaven his Inheritance ; Religion
 his Mistress, Justice and Loyalty her Ladies of Ho-
 nour, Devotion his Chaplain, Prudence his Cham-
 berlain, Sobriety his Butler, Temperance his
 Cook, Hospitality his House-keeper, Providence

his

his Steward, Charity his Treasurer; Piety is Mistress of the House, and Discretion the Porter. Thus is his whole Family made up of Virtues, and he the true Master of the Family: He is necessitated to take the World in his Way to Heaven; but he walks through it as fast as he can, and all his Business by the Way is to make himself and others happy. Take him all in two Words, he is a Man, and a Christian.

Think thine own Condition to be certainly the best, because God, in his Wisdom, sees it best for thee: If thou hast not as much as others, yet thou hast that which is appointed for thee. In Heaven our Reward shall be, not according to the good Things we have received here; but according to the good Works, which we have done here: At the reckoning Day, he will be accounted the wisest Man, that has laid out his Time in good Duties, and his Treasure in good Works.

Q. What is related in History of the six Ages of the World?

A. The first Age, from the Creation to the Flood, endured, according to *Eusebius* and the Seventy-two Interpreters, 2242 Years. *St. Austin* differs from them; his Opinion was, that it endured 2272 Years. The second Age, from *Noah's* Flood to the Birth of *Abraham*, endured, according to the Seventy-two Interpreters, *Eusebius*, and the greatest Part of Writers, 942 Years. During this Age was built the Tower of *Babel*, the Empire of the *Assyrians* began, and the great City of *Nineveh* was built, which contained in Circuit three Days Journey. The third Age, from *Abraham* to *David*, endured 942 Years. During this Age, was the Peregrination of *Abraham*, the Beginning of the *Amazons*, *Sodom* and *Gomorrab* destroy'd, *Joseph* sold to the *Egyptians*.

D

Moses

Moses pass'd the *Red Sea*: *Job* the just lived in this Age, *Jason* conquer'd the Golden Fleece, the Destruction of *Troy*, and the *Latins* began to rule in *Italy*. The fourth Age, from the Beginning of the Reign of *David*, to the Peregrination of the *Jews* into *Babylon*, endured 415 Years. During this Age, the Empire of the *Assyrians* was translated to the *Medes*, and *Carthage* was built by *Dido*, and *Rome* by *Romulus*; the Destruction of *Jerusalem* by *Nebuchadnezzar*, and thereupon, the Captivity of the *Jews*. The fifth Age from the Transmigration of *Babylon* to the Coming of our blessed Saviour *Jesus Christ*, endured, by the Agreement of all Authors, 589 Years. During this Age, *Cyrus* began the Monarchy of the *Persians*, in the 70th Year of this Age the *Jews* return'd home to their Country; *Plato*, *Aristotle* and *Demosthenes* flourished, *Alexander the Great* won the Monarchy of the World, and *Cæsar* usurped the Empire of *Rome*. The sixth Age began at the Birth of our Saviour *Jesus Christ*, and hath continued to this Time, which is 1747, and shall from henceforth continue to the World's End.

Q. By the Conjectures of the Learned, for how many Thousand Years was the World to continue from the Creation?

A. Six thousand Years; because that as in six Days the World, and all that is therein, was created, so God rested on the seventh, and thereupon it is probably collected, that in six thousand Years, which are but as six Days in God's Account, it shall again be dissolved, after which shall follow an everlasting *Sabbath* of Rest. Of this Opinion were many of the Fathers; and other more modern Writers, that, there should be two thousand Years before the Law, two thousand Years during the Law, and two thousand Years during the Gospel. Let this Doctrine then suffice all good Christians, that we are religiously to expect the end of the World,

World, and the coming of *Christ*; but not curiously to pry into those hidden and unrevealed Secrets, not imparted to Men or Angels.

Q. Whether is it better to be born of a high Birth only, or from a mean one, with an ingenious Disposition and learned Education.

A. To be of a high Birth and worthy Fame,
 A double Honour doth o'er-gild that Name;
 But, who hath only Title, without Worth,
 Hath crack'd Fame's Trumpet, that should
 set it forth :
 But who hath Wisdom's Riches, Virtue's
 Store,
 Tho' his Descent be mean, his Worth's the
 more.

Argus, King of *Peloponnesus*, for his singular Wisdom and Circumspection, was feigned by the Poets to have had a hundred Eyes : *Briarius*, for his Dexterity and Prowess, a hundred Hands ; and it was said of *Bringarius*, that he knew all that was knowable : Of *Hippius Eleus*, that he would often glory, that there was no Art that he was ignorant of, were it liberal or mechanical ; insomuch that the Ring that he wore on his Finger, and the Cloaths that he put on his Back, were of his own making ; but yet for all this, he is the wise Man, that learns from every Man ; he is the strong Man, that rules his own Affections ; the rich Man, that rejoiceth in his own Portion, and he is worthy of Honour, that honoureth others.

Vain are the soft Allurements of the Face,
 Unless the Mind have more than equal Grace :
 External Beauty Time and Chance invade ;
 But Virtue's Charms endure, they never fade ;
 The foolish Fair into Contempt may fall ;
 But firm, wise, Virtue triumphs over all.

There is nothing in the World so lovely as Virtue ; 'tis the Delight and Pleasure of Heaven ; the Daughter of the Living God, and the true and lively Image of the Great Creator. O blessed Dress of a Christian Soul ! O precious Ornament of God's Children ! O heavenly Grace ! what rare and strong Charms hast thou, to win the Hearts and Affections of all such as behold thy perfect and divine Beauty ! Virtue is that perfect Good, which is the Perfection of a happy Life ; the only immortal Thing that belongs to Mortality : It is an invincible Greatness of Mind, not to be elevated or dejected, with good or bad Fortune : It is sociable and gentle, free and constant, fearless, content within itself, full of inexhaustible Delights. As, by Nature, the Cedar will be tall ; the Diamond, bright ; the Carbuncle, glittering ; so Virtue will shine, tho' it be never so much obscur'd. It maketh Men, on Earth, famous ; in their Graves, glorious ; and in the Heavens, immortal. God is the Patron and Protector of gracious and virtuous Souls, and tho' they meet with envious Haters and Persecutors, he highly exalts them in the Esteem of others, who honour Virtue wherever they meet with it, and respect it, by so much the more, as it is persecuted and oppress'd by the Wicked and Ungodly ; as knowing, that God will in his due Time, sooner or later, crown all those that suffer for Righteousness sake.

Let the best Course of Life your Choice invite ;
 For Custom soon will turn it to Delight ;
 Shun sensual Joys, and with a Flame refin'd,
 Court the diviner Pleasures of the Mind.
 Present and future Blessings to possess,
 To sacred Virtue make your first Address.
 O ! therefore live, of Virtue's Service proud,
 The brightest Beauty, and the best endow'd !

She'll

She'll guard your Youth from Passion's baneful
Rage.

With peaceful Thoughts divert the Pains of Age.

Whosoever would live long and comfortably,
let him observe these Rules, by which he will at-
tain to that which he desireth.

| | | | | | | |
|---------|---|-------------|---|----|---|--------------------------------------|
| Let thy | { | Thoughts | } | be | { | Divine, awful, godly ; |
| | | Talk | | | | little, honest, true ; |
| | | Works | | | | profitable, holy, charitable ; |
| | { | Manners | } | | { | grave, courteous, chearful ; |
| | | Dyet | | | | temperate, convenient, fru- gal ; |
| | | Apparel | | | | sober, neat, comely ; |
| | { | Will | } | | { | constant, obedient, ready ; |
| | | Sleep | | | | moderate, quiet, seasona- ble ; |
| | | Prayers | | | | short, devout, fervent ; |
| | { | Recreations | } | | { | lawful, brief, seldom ; |
| | | Memory | | | | of Death, Punishment, Glory. |

If thou would'st preserve a sound Body, use
Fasting and Walking ; if a healthful Soul, Fasting
and Praying : Walking exerciseth the Body, Pray-
ing exerciseth the Soul, Fasting cleanseth both.
Let thy religious Fast be a voluntary Abstinence,
not so much from Flesh, as from fleshly Thoughts.
God is pleased with that Fast which gives to ano-
ther, what we deny our selves. He fasts truly,
that abstains religiously ; grieving, really ; giving,
chearfully ; and forgiving, charitably. He that
gives to be seen, would never relieve a Man in
the dark.

Q. What is the most beautiful thing in the
World ?

A. One answered the Sun ; which, if so, then
are blind Men of all others the most miserable ;

but certainly Virtue, whose resplendent Beams are discern'd by the Eyes of the Soul, wherein blind Men, of all others, have the greatest Contemplation.

Q. Which deserve the greatest Punishment, the Body, or Soul, for committing Sin?

A. Some say the Soul, because without it the Body were nothing, since it is only acted upon by the Soul; others the Body, as being the chief Organ and Actor of Sin; but that they are both faulty, and deserve a like Punishment, is proved by this Similitude: A Master commits the Charge of his Orchard to be kept by two, whereof one is blind, and the other lame. The lame Man, having perfect Sight, sees golden Apples on a Tree, of which he tells the blind Man, and they both covet them, notwithstanding they were forbidden: To attain their Desires, the blind Man, that was strong-limb'd, takes the seeing Cripple on his Shoulders, and so plucking off the Fruit, eat thereof. Soon after the Master enters, enquires, and soon finds by whom it was done; they were both equally guilty, and are punished alike. In like manner, both Body and Soul, lending their Furtherance to Sin, are inseparably punished together for ever.

Q. Wherein do the Fundamentals of the *Mahometan* Religion consist?

A. The whole is delivered in the Book of their Religion called the *Alcoran*; which is but an Exposition, or Gloss, of their Eight Commandments. First, Every one ought to believe that God is a Great God, and *Mahomet* is his Prophet. Secondly, Every Man must marry, to encrease the Faithful, or Sectaries of *Mahomet*. Thirdly, He must give of his Wealth to the Poor. Fourthly, He must go to Prayers five Times in a Day. Fifthly, He must keep a Lent one Month in a Year. Sixthly, He must be obedient to Parents. Seventhly, They must not kill. Eighthly, they must do unto others, as they would be done unto themselves. Many other

other Injunctions he laid upon them, as the forbidding them Wine, and the eating of Swine's Flesh: Friday he ordained for his Sabbath, to distinguish his Followers from *Jews* and *Christians*, who solemnize the Days following. To those who observe his Religion, and purely keep his Laws, he promiseth Paradise. *Psal. cxix. 77. O let thy loving Mercies come unto me, that I may live; for thy Law is my Delight.*

O happy Souls! who are delivered from the Perils of the Sea of this troublesome World, and got safe to Shore! who have reach'd their native Country, and exchang'd their Prison for a Palace! Happy those Combatants, who have received that Crown of Glory, which they endur'd the Fight of various Afflictions to obtain, and are now translated from short Tribulations, to endless Triumphs! Happy those who have put off their Load of Frailty and Sufferings! who are in quiet Possession of the Glory that fadeth not away, and cloathed with Majesty and Honour! O happy State! O Kingdom everlasting! where the Souls of the Saints are in Peace and Felicity! where eternal Rejoicing is upon every Head, and Sorrow and Sighing flee away! where the Saints reign with thee, their beloved Lord, and deck themselves with Light, as with a Garment! O Kingdom ever-blessed, in which, thou Lord, the Hope and Crown of all thy faithful Servants, makest them glad with the Joy of thy Countenance, and that Peace which passeth all Understanding! Their Joy knows no Bounds; their Mirth, no Sorrow; their Health, no Pain; their Light hath no Intervals of Darknes; their Life hath no Death; their Happiness is universal, without the least Mixture of Evil; their Youth is ever fresh and gay; their Beauties, always blooming; their Love, ever fervent; their Pleasures have no Abatement; for thou, O God, art their all in all, their sole, their chief, their perfect Good!

Happy, sure, beyond Imagination, is that blest Soul, which, making its Escape out of this earthly Prison, wings its Way to Heaven without any Restraint; which sees its dearest Lord Face to Face, and, no longer enslav'd to the Fear of Death, triumphs in the Enjoyment of everlasting Glory; possessing thee, the Object of its Love and long pursuit, and singing Hymns of never-ceasing Praise, to the Honour of her King and Redeemer; satiated with the Plenteousness of thy House, and drinking freely of the River of thy ever-overflowing Pleasures! O happy Company of heavenly Citizens! O glorious Pomp of Souls returning from their toilsome Pilgrimage, to the Excellence of the Beauty, and Splendour, and Majesty of thy Courts! Oh the ravishing Entertainment of those harmonious Hymns, the Melody of Angels, and sweet Notes of Songs in Concert: of which every Member of the heavenly Choir bears his Part: No Mixture of Bitter pollutes those holy Joys; no Malice, or Wickedness; no Want, or Disgrace; no railing, reviling, or angry Disputes; no Fear, or Disquiet; no Doubt, or Uneasiness; no Force, or Discord; but perfect Peace and Love, eternal Praise and Thanksgiving, uninterrupted Rest, and Joy everlasting in the Holy Ghost! My God, how happy should I be to hear that transporting Musick, and those divine Compositions, which publish the Mysteries and Glories of the ever blessed Trinity! My God, how much happier and more honoured, if not only admitted to hear, but to join in Concert with those Sons of God, who sing to their Christ and King, perpetually, the sweet Songs of *Sion*! O Life, truly worthy that Name, because everlasting, ever-blessed! a Life of Joy, unpolluted with Sufferings or Sorrow; Rest, without Labour or Disturbance; Honour, without Fear or Envy; Riches, without Robbery or Loss; Health, without Decay; Plenty without Lack: where all things are enjoy'd in perfect Charity; where
God

God is seen Face to Face, and the Mind is
 feasted, and fully satisfied with Knowledge ;
 ever seeing and ever desiring to see more ; but
 desiring, without Uneasiness, and satisfied, so
 as never to be cloy'd. O everlasting Morning !
 O glorious Day ! whose Sun never declines ; in
 which I hope to hear that most rapturous Invita-
 tion, *Enter thou into the Joy of thy Lord* : Into
 that Joy, where are things great and unsearchable,
 yea, marvellous things without Number : A Joy
 without Conclusion, without Interruption, with-
 out Allay ; where we shall meet with all we can
 wish, and rest secure from all we can fear ; free
 from the Enemy's Assaults, from the Tempter's
 seducing Insinuations ; full of Tranquility, Rest
 and Peace ; blessed with the ravishing Vision of
 the Deity for ever : Such is the Joy of the Lord
 thy God. Sweet and charming are the heavenly
 Delights, subject to none of those Vicissitudes and
 Interruptions which abate our Pleasures here be-
 low ; no Successions of Day and Night ; no In-
 tervals of Darkness ; no Difference of Seasons in
 their several Courses ; nor is the Light derived by
 artificial Helps, or natural Luminaries, the same
 with ours ; no Lamps or Candles ; no shining of
 the Moon or Stars ; but God of God, and Light
 of Light, even the Sun of Righteousness, shines in
 thee, and the white immaculate Lamb, he it is
 that enlightens thee with the full Lustre of his Ma-
 jesty and Beauty ; thy Light, and thy Glory, and
 all thy Happiness, is the incessant Contemplation of
 this Divine King ; for this King of Kings, and
 Lord of Lords, is in the midst of thee, and all his
 Hosts are ministering round about him continually.
 There are the melodious Choirs of Angels ; there
 the sweet Fellowship and Company of the heavenly
 Inhabitants ; there the joyful Pomp of all those
 triumphant Souls, who from their sore Trials and
 Travels, through this Valley of Tears, at last re-
 turn victorious to their Native Country ; there the

goodly Fellowship of Prophets, whose Eyes God open'd to take a Prospect of far distant Mysteries; there the blessed Apostles, the twelve Leaders of the Christian Armies; there the noble Army of Martyrs; there the holy Men and Women, who, in the Days of their Flesh, were mortified with the Pleasures of Sin and the World; there the Virgins and Youths whose blooming Virtues put out early Fruit, and ripen'd into Piety, far exceeding the Proportion of their Years; there the Sheep and the Lambs who have escap'd the ravening Wolf, and all the Snares laid for their Destruction; these all rejoice in their proper Mansions, and tho' each differ from others in Degrees of Glory, yet all agree in Bliss and Joy, diffus'd to all in common, and the Happiness of every one is esteem'd each one's own. This is their constant, their delightful Employment. Oh how happy shall I be! how exquisitely, how incessantly happy! if when this Body crumbles into Dust, I shall be entertain'd with that celestial Harmony, and hear the Hymns of Praise to their eternal King, which Troops of Angels and Saints innumerable are ever singing in full Concert. What Tongue can express, what Thought conceive, the admirable Beauty, the exact Order, the numberless Multitude of the heavenly Host, the inexhaustible Spring of Joy, arising from the beatifick Vision; the fervent Love which ministers inexpressible Delight; the ever-growing Desires which rise with their Satisfaction, and the grateful Satisfaction which crown that Desire; a Desire always eager, and never uneasy; always full, and never cloy'd; the Blessedness deriv'd down to them, by their inseparable Union to the Fountain of all Bliss. Oh that I were capable of expressing thy Excellencies, in as perfect and becoming a manner, as the melodious Choirs of Angels do, in their perpetual Songs of Praise! how gladly would

I then

I then spend all my Breath, and even warble out my Soul in Songs of Thanksgiving.

Happy are they whose chiefest Hope is fix'd on Heaven and heavenly Things: Happy, whose constant Employment is praying to, and conversing with, thee: Happy, whose Solitude is spent in awful Silence, and heavenly Raptures, and constant Watchfulness over themselves: Happy, who, even while in this frail Body, anticipate, so far as their Condition will allow, the ineffable Sweetness of their future Glories.

The Life to come is represented to us by the following Characters, that it is Eternal in Duration, and a Blessedness to all Eternity; a State where there is the most profound Security and Tranquility; Pleasure, without Passion; Love, without Fear; Love in Perfection; Day, without Night; Activity and Strength, without Possibility of Decay; perfect Unanimity: All the Souls in it wrapt up in the Contemplation of God, and past all Apprehension of being ever deprived of his beatifick Presence. A City blest with the most glorious Inhabitants, where all the Saints and Angels take up their perpetual Residence; the Splendor whereof consists in the shining Graces of God's Elect; where Health abounds, and Truth reigns for ever; where there is no deceiving, no being deceived; out of which none of the Happy are ever expelled, into which none of the Wretched are ever admitted.

O happy State! O truly glorious Kingdom! without Succession, without Conclusion! where Time is not measured by the Revolution of Days and Nights, Summers and Winters; but Eternity is continued through one endless Day, one ever-blooming Spring; when they who have been victorious in their spiritual Warfare, join in concert with the blessed Angels, and sing the Songs of *Sion* without ceasing.

If

If the Heavens and the Air, Sea and Land, Light and Darkness, scorching Heats, and refreshing Shades ; if Showers and Dew, Winds and Storms, Fowls and Fishes, Beasts and Vegetables ; if Herbs and Trees, the artful and the voluntary Productions of the Earth, do all conspire to serve us, and so carefully perform their Part, to entertain us with a Variety, that may render Life not only supportable, but even delightful ; what are the Comforts, what the Entertainments, how great, how rich, how innumerable, how inconceivable, which thou hast prepared for them that love thee, in that heavenly Country where they shall behold thee Face to Face ! If such Provision be made for us in our Prison, what may we expect to find in our Palace !

Great are the Advantages of Virtue, which gives the Soul immediate Access with Confidence to God. and stands in need of no other Introducer ; a Soul thus affected hath God continually in its Thoughts and Discourse ; all its Reflections, all its Conversation, relish of his Love.

The way to know God truly is to love him ; it is to very little purpose that we read or meditate, that we hear or pray, if this be not at the bottom of our religious Exercises.

A Confession of Faith.

I Believe in, and heartily pray to, the great King of Heaven and Earth. I acknowledge Father, Son, and Holy Ghost, three Persons, but one Essence ; the true, the Almighty God ; of one uncompounded, incorporeal, invisible, uncircumscrib'd Being : With whom there is nothing higher or lower, greater or lesser ; but perfect and equal all : Great, without Quantity ; good,
without

without Quality ; eternal, without Time ; Life, without Death ; Strength, without Weakness ; Truth, without Falshood ; omnipresent, without Space ; filling all Things and Places, without Extension ; passing every where, without Motion ; abiding every where, without Confinement ; communicating to all thy Creatures, without diminishing thy own Fulness ; governing all things, without Labour ; without Beginning, and yet giving Beginning to all ; making all things mutable, and yet unchangeable thy self : Infinite in Greatness ; unbounded in Power ; of Goodness indefectible ; of Wisdom incomprehensible ; wonderful in thy Counsels ; just in thy Judgments ; unsearchable in thy Thoughts ; true in all thy Words ; holy in all thy Works ; abundant in Mercies ; long-suffering towards Sinners ; compassionate to all that repent ; always the same, without Mixture or Defilement, Alloy, or Accidents ; eternal, immortal, unchangeable ; thy Will alters not ; thy Justice is not bials'd ; thy Mind is not disturb'd with Grievs, or Pleasures, or Passions ; with thee, nothing is forgotten, nothing which was once lost call'd to Remembrance again ; but all things past or future, are present to thy capacious Mind, whose Duration, neither begun in Time, nor encreases by length of Time, neither shall it ever end ; but thou livest before, and in, and after, all Ages ; thy Glory is eternal ; thy Power supreme ; thy Kingdom everlasting, and World without end. *Amen.*

MEDITATION before Singing PSALMS.

BEFORE you begin to sing a Psalm, imagine that you see the Heavens open, and all the glorious Choirs of Cherubims and Seraphims about the Throne of God ; imagine that you hear the
Musick

Musick of those angelick Voices, which cease not, Day and Night, to sing the Glories of him that is, and was, and is to come ; contemplate on such Texts of Scripture as these, *Rev. vii. 9.* ‘ I be-
 ‘ held, and lo, in Heaven a great Multitude which
 ‘ no Man could number, of all Nations, and Kin-
 ‘ dreds, and People, and Tongues, standing be-
 ‘ fore the Throne, and before the Lamb, cloathed
 ‘ with white Robes, and Palms in their Hands, and
 ‘ they cried out with a loud Voice, Salvation to
 ‘ our God, which sitteth on the Throne, and unto
 ‘ the Lamb ; and all the Angels stood round about
 ‘ the Throne, and fell before the Throne on their
 ‘ Faces, and worshipped God, saying, Amen.
 ‘ Blessing, and Glory, and Wisdom, and Thankf-
 ‘ giving, and Honour, and Power, and Strength,
 ‘ be unto God for ever and ever.’ *Amen.*

Sometimes imagine that you see Holy *David*, with his Hands upon his Harp, and his Eyes fix’d on Heaven ; calling in Transport upon the whole Creation, Sun, Moon, Light and Darknes, Men and Angels, to join with his rapturous Soul in praising the Lord of Heaven.

A Paraphrase on the First Book of Canticles.

W I L T thou deny the Bounty of a Kiss,
 And see me languish for the melting Bliss,
 More sweet to me than bright delicious Wine,
 Press’d from the purple Clusters of the Vine ;
 As fragrant too, as Ointments poured forth,
 Are the loud Echoes of thy matchless Worth,
 Which makes the Virgins, kindled by thy Fame,
 Wish to expire in the celestial Flame.
 Come then, display thy lovely Face, and we,
 Drawn by resistless Charms, will follow thee

Into

Into thy royal Chambers ; blest where I
 May see my Lord, and fear no Witness by ;
 When thy two lovely Eyes inflame my Heart,
 It leaps for Joy, and meets th' unerring Dart :
 O thou more fair, more vastly bright, than all
 The World did ever great and glorious call ;
 My constant Love, still flourishing to thee,
 Shall fixt as our eternal Mansions be.

POEM by a YOUNG LADY.

Indulgent Death, prepare thy gentle Dart,
 To strike a willing and unguarded Heart ;
 Where are thy dreadful Looks and gloomy Train ?
 Fantastick Mortals all these Terrors feign,
 Thou hast an Angel's Smile and heavenly Grace,
 I find transporting Beauties in thy Face,
 And yield, unforc'd, unto thy cold Embrace :
 I come a joyful Captive to thy Arms,
 This Moment has for me ten thousand Charms ;
 For thee all human Things I here resign,
 My spotless Faith, and Virgin Vows are thine,
Mirtillo's Sighs, and *Silvia's* Tears in vain,
 In these dull Regions would my Soul retain ;
 Forbear your fruitless Grief, I go to prove
 Unbounded Pleasures and immortal Love :
 O let me unmolested close my Eyes,
 We'll meet again in yonder blissful Skies :
 Young Virgins haste, a flow'ry Wreath prepare,
 And dress with guiltless Ornaments my Hair :
 Adorn me with the Summer's painted Pride,
 And lay the Vestments of the Dead aside :
 Nor let a pensive Look, nor mournful Tear,
 To cloud the Lustre of your Eyes appear ;
 Each Nymph be dress'd in Robes of spotless white,
 The folding streaming far with silver Light ;

Let

Let Smiles on all your lovely Faces shine,
 Nor at my glorious Destiny repine ;
 With decent Joy conduct me to the Tomb,
 And hang your Garlands round the mournful Room.

P O E M O N H E A V E N .

NO Stormy Winter enters there,
 'Tis jovial Spring thro' all the Year ;
 Soft Gales thro' Groves of Myrtle blow ;
 The Streams o'er golden Pebbles flow ;
 Fresh Youth and Love, their sportive Train ;
 Led o'er the ever-verdant Plain ;
 Ethereal Forms in bright Array ;
 Along the blissful Currents stray ;
 Or wander thro' *Elysian* Groves ;
 Or banquet in the gay Alcoves ;
 And oft in *Aramantine* Bowers,
 Repose on fragrant Beds of Flow'rs,
 While Musick with her soothing Strains,
 Warbles thro' all the Woods and Plains ;
 The Hills and Dales, and Fountains round,
 With heav'nly Harmony resound.

Q. What are those three Works *St. Bernard* so greatly wondered at, the like whereof never can, nor never shall, be done again upon the face of the Earth.

A. Three Works : Three Conjunctions hath that omnipotent Majesty, made in the Assumption of the Flesh, wonderfully singular, and singularly wonderful ; even such as the very Angels were amazed at it : The first, Conjunction of God and Man ; Secondly, of a Mother and a Virgin ; Third, of Faith and the Heart of Man to believe this. The first Conjunction is wonderfully great, wherein is conjoined Earth and God ; Majesty and Infirmary ;

Infirmity ; so much Vileness and so much Purity ; for nothing is more precious than God, nothing more vile than dirt. The second is no less wonderful, for by the Ear of Man it was never heard, nor by the Heart of Man ever conceived, that a Virgin should bring forth, and become a Mother, and should at the same Time remain a pure Virgin ; the third is inferior to both first and second, yet not less strange, that Man's Heart should have Power to believe this.

Q. Of what Wood was the Cross of Christ made, and whether of one entire Tree, or of divers Sorts of Wood ?

A. The Cross of Christ, (as we have it by Tradition) was made of three divers Sorts of Wood : which was Cyprus, Pine and Cedar, all significant, and not without their Mystery : The Cyprus being an Emblem of Dissolution and Death ; for being cut and wounded it withers and wastes away : The Cedar of Immortality, because it withstands the Consumption, and wastes Time to a dateless Perpetuity : The Pine, a navigable Wood, and therefore the most useful for Ships, to signify that Death should have no more Power over him, nay, less to overwhelm him, than the Pine is subject to drowning by the Violence of the Waters.

Q. Of what Wood was the Temple of Solomon built, dedicated and consecrated unto God ?

A. Of Cedar and Sichein Wood, and that by the Command of God himself ; and some Reason thereof may be this : First, because the Cedar is always green, odoriferous and sweet, neither will it bend ; but supports itself with its own Strength : Secondly, for that which is truly verified in it, that is spoken of *Irisb* Wood, that neither Worms nor Moths live in it, or breed near unto it : Thirdly, that it is neither massy nor ponderous to load or oppress the the Walls but strong, and Light.

Q. Of

Q. Of the Apples of Paradise, or *Adam's Apples*, what is related of them ?

A. That those Apples, so called, are of exceeding Sweetness, when they come to their full Maturity and Ripeness, and are called of some, Musks, or Musk Apples ; and it is thus observed of them, that at what Part soever you cut, there appears a Crucifix in it ; and it is reported for a Truth, or rather conjectured upon pregnant Probabilities, that the forbidden Tree of the Knowledge of Good and Evil was of that Likeness.

Q. What Apple or Fruit was that, that *Adam* by eating drew Sin and Death upon himself and his Posterity ?

A. It is uncertain ; and cannot rightly be known, for the Scripture mentions it not, yet some Writers, to satisfy the Curious, have brought in their Arguments ; some think it was a *Persian Apple*, that at this Day grows in the *East*, where Paradise was situate ; some think it was a golden Apple that was sweet to taste and delightful to behold ; some think it was a Cherry, some a Pear, all these are uncertain, but this is certain, *Adam, primus homo, damnabat secula poma.*

Q. Why was the Tree in Paradise forbidden *Adam* to taste ?

A. Many wonder hereat ; and one of the Fathers in his admiration hereof, hath thus brought in *Adam*, expostulating the Case with himself, If it be good why may not I touch it, if it be evil, what doth it in Paradise ; but to this, divers of the primitive Writers answer, that the Command of God in that, was rather for the Trial of his Obedience, than for any Danger which might have happened to *Adam* in eating thereof.

Q. From whom, for the most Part, do we hear Truth ?

A. From Childishness, from Foolishness, from Sleep, from the Drunk, from the Mad. *Lewis XI.*
would

would often say, that all Things were plenty in his Court, only Truth was scarce; or which saith *Tully* in the Commendation thereof, it hath so much Power, that by no Deceit, Wit, or Cunning it can be overthrown, and tho' it hath no Patron, nor Defender, yet it defends itself; and, like the Blood of the Goat, will break the Stone in Pieces.

Q. Who were the best Orators, and what are the chiefest Parts of Oratory?

A. *Tully* and *Demosthenes*; *Tully* was more admired for his Tongue, than for his Heart; *Aristotle* more for his Heart than for his Tongue; *Plato* for both: Of *Tully* it is said that he had none like him; and of *Demosthenes* that he had but few: And for Oratory; as Wit is the Ornament of Man, so Eloquence is the Ornament of Wit, which doth no Way so much become itself, as by displaying the Power thereof, in perswading to Truth, and diswading from Falshood.

Q. What two Philosophers were those, who were so eminent for two contrary Qualities?

A. *Democritus* and *Heraclitus*; the first whereof always laughed, the other continually wept; which two different Passions, are much canvassed by Authors, to know which of them is most suitable to human Nature; indeed our Appetites are most greedy to desire the first; but sound Reason, if rightly weighed, will conclude for the second: Besides, *Solomon* tells us, 'That it is better to go into the House of Mourning, than into the House of Laughter, and that the Laughter of Fools is Madness:' And if we consider our blessed Saviour, we cannot find in Scripture, that he laughed; but that he wept, we read these three Times: First, when *Lazarus* was dead: Secondly, over *Jerusalem*: Thirdly, upon the Cross, when he delivered up his Spirit with Cries and Tears.

Q. Which

Q. Which Heretick in his Time had most Followers ?

A. *Arius*, a Priest of *Alexandria*, who denied the Divinity of Christ ; to beat down which Heresy, the first Council of *Nice* was called, wherein was made the *Nicene Creed*, and the Clause of one Substance with the Father, proved to be agreeable to the Word. *Constantine*, being then Emperor, sent for *Arius* to subscribe to the Decrees of this Council, which he did, and made a Recantation of his Heresy ; however after he died, his Heresy died not, but overspread so far, that one of the Fathers complain'd, the whole World is turned *Arian*.

Q. What Country in the World is the most desolate and solitary ?

A. The Country of the *Sodomites*, where Satan won so much Ground, that whereas, according to *Strabo's* Description, stood thirteen Cities situate in one of the most fruitful Soils in the whole Earth, even a second *Eden*, or Garden of Paradise for Pleasure and Beauty, from whence sprung those clustering Grapes, from those Vines of *Engedi*, so renown'd in Scripture, stands not now one of those Cities to magnify herself above her Fellows ; but all, with *Sodom*, the chiefest of them all, desolated and destroyed, not one Stone left upon another, nor any other Witness of their sometimes being, more than the Smell of Fire and Brimstone, the heavy Justicers of God that destroyed them ; and for the Fruit of the Vine that made glad the Heart of Man, in them perverted from its true Use to Sin and Drunkenness, are only found now, Apples of a beauteous Appearance, But touch them, and they are but Ashes, and of a sulphureous Savour, an Air of so poisonous a Vapour ; above, as Historiographers write, stifles the Fowls that fly over it, that they fall down dead, and the Fishes in that dead Sea under it, poisoned as they fall

fall in, or float from, the silver Streams of *Jordan*, that thence empty themselves into the sulphureous Lake.

Q. What are the Causes of the ebbing and flowing of the Sea?

A. The Opinions of Writers are so divers, that I know not certainly what to determine; but to give some Satisfaction, these are held to be the principal Causes: The one supernatural, the other natural; the supernatural God, and his Spirit, moving upon the Waters, moveth the Waters, which *Job* expresseth by the Similitude of Fire put under a Pot; for he saith, It is God that maketh the Sea to boil like a Pot; which Fire is to be taken, partly in the Saltness of the Waters, the Frost moving them in the same: Secondly, for that the Earth hath more Fire in it than the Water, which Fire lieth hid in the subterraneous Stores, which Fire doth partly cause the Motion of the Sea, an Element of itself liquid and active, and subject to Motion, which thereto when once by this Fire occasioned, the precedent Part is thrust forward by the subsequent. Another Reason, is, from the Moon, who, by her approaching to the South, doth by her Beams and Influences make warm the Sea, from whence Risings and Exhalations do proceed, wherewith so swelling, to empty itself, it floweth to the Shores and Havens, as her Beams by little and little diminish, the Waters do fall and abate, which maketh her Ebb, and these altogether by the Ordinance of God doth effect it.

Q. Whereupon doth the Base, or huge Part of the World rely?

A. It is a Secret sought of all Men, unknown of many, and perceived of few: To which yet I answer from the Scripture, that the huge Weight thereof relies on nothing, and *Job* himself testifies upon no material Thing, but is only supported by the Power of God himself.

Q. Whether

Q. Whether doth it wax old or not ?

A. All Writers do agree, and one Age testifieth unto another, that it waxeth old as doth a Garment : And Experience itself finds, that in the Fruitfulness and Operation of Herbs, Plants, and Vegetables, the Defect and Decay thereof is daily seen ; and this lessening of the Operation and Virtue most sensibly perceived in the languishing Doulour of many incurable Diseases in these Times. *Job xxxviii. 4.* Where wast thou when I laid the Foundations of the Earth, declare, if thou hast Understanding ? Who hath laid the Measures thereof, if thou knowest, or who hath stretched the Line upon it ?

Q. Is the Life of a rich covetous Citizen, better than that of a rich country Farmer ?

A. No ; for it is better to be a Man among Beasts of the Field, than in the midst of a peopled City to be a Beast among Men. In the homely Village thou art more safe than in a fortified Castle ; the Stings of Envy, or the Bullets of Treason are never shot through those thin Walls. Sound Health is drank out of the wooden Dish, when the golden Cup boils over with Poison. The country Cottage is neither battered down in Time of War, nor pestered with clamorous Suits in Time of Peace ; the Fall of Cedars, that tumble from the Top of Kingdoms, and the Ruin of great Houses that bury Families in their overthrow, and the Noise of Shipwrecks, that beget even Shrieks in the Hearts of Cities, seldom send their Terrors there. The Countryman is thrice happy in this, that he plays not with his Wings in the golden Flames of the Court, nor putteth his foot in the busy throng of the City ; but resting contented in Winter to sit by a Country Fire, and in Summer to lay his Head on the green Pillows of the Earth, where his Sleep is soft Slumbers, and his waking, pleasant as golden Dreams ; his highest Ambition is to get up to the Mountains, where

where he thinks himself a petty King; the greatest Trees bow to do him Reverence, and the Willows that bend at every Blast he may count his Flatterers, and the Valleys humbled at his Feet, his Slaves; no Prince keeps more skilful Musicians, the Birds are his Concerts, and their Instruments yield ten thousand several sorts of Tunes. As the Poet farther writeth.

If Heaven the grateful Liberty would give,
That I might chuse my Method how to live,
And all those Hours propitious Fate should lend,
In blisful Ease and Satisfaction spend.
Near some fair Town I'd have a private Seat,
Built uniform, not little, nor too great;
Better, if on a rising Ground it stood,
Fields on this Side, on that a neighbouring Wood.
It should within no other Thing contain,
But what was useful, necessary, plain:
Methinks its nauseous, and I'd ne'er endure,
The needless Pomp of gawdy Furniture.
A pleasant Garden grateful to the Eye,
And a cool River running murm'ring by;
On whose delicious Banks, a stately Row
Of Cedar, Pine, or Sycamore should grow;
At th' End of which a silent Study plac'd,
Should by the noblest Authors there be grac'd;
Horace and *Virgil*, on whose mighty Lines,
Immortal Wit and solid Learning shines;
And *Brett's Miscellany* should there be plac'd,
Whose Pages are with Heav'nly Language grac'd.
In some of these, as Fancy should advise,
I'd always take my Morning Exercise;
For sure no Minutes bring us more Content,
Than those in useful pleasing Studies spent.
I'd have a clear and competent Estate,
That I might live genteelly, but not great;
As much as I could moderately spend,
A little more, sometimes t' oblige a Friend.

Nor

Nor should the Sons of Poverty repine,
 Too much at Fortune, they should taste of mine,
 And all that Objects of true Pity were,
 Should be reliev'd with what my Wants could
 spare ;

For what our Maker has too largely given,
 Should be returned in Gratitude to Heaven.
 A frugal Plenty should my Table spread,
 With healthful, not luxurious, Dishes fed,
 Enough to satisfy, and something more
 To feed the Stranger, and the neighbouring Poor:
 Strong Meat indulges Vice, and pampering Food
 Creates Diseases, and inflames the Blood ;
 But what's sufficient to make Nature strong,
 And the bright Lamp of Life continue long,
 I'd freely take, and as I did possess,
 The bounteous Author of my Plenty blest.
 I'd have a little Cellar, cold and neat,
 With humming Ale, and Virgin Wine repleat ;
 Wine whets the Wit, improves its native Force,
 And gives a pleasant Flavour to Discourse.
 My House should no such rude Disorders know,
 As from high Drinking consequently flow ;
 Nor would I use, what was so kindly given,
 To the Dishonour of indulgent Heaven.
 That Life may be more comfortable yet,
 And all my Joys refin'd, sincere and great ;
 I'd choose two Friends, whose company should be
 A great Advance to my Felicity ;
 In their Society I could not miss,
 A permanent, sincere, substantial Bliss.
 Wou'd bounteous Heav'n once more indulge, I'd
 choose,

(For who would so much Satisfaction lose,
 As witty Nymphs in Conversation give,)

● Near some obliging modest Fair to live ;
 For there's that Sweetness in a Female Mind,
 Which, in a Man's, we never yet could find.

Law-Suits I'd shun with as much studious Care,
 As I would Dens where hungry Lions are ;
 And rather put up Injuries than be,
 A Plague to him, who'd be a Plague to me.
 I value Quietness at a Price too great,
 To give for my Revenge so dear a Rate.
 If Heaven a Date of many Years would give,
 Thus I'd in Plenty, Ease, and pleasure live ;
 To some choice Friend commit my worldly Care,
 While I did for a future State prepare ;
 Then I'd not be with any Trouble vex'd,
 Nor have the Evening of my Day perplex'd ;
 But by a silent, and a peaceful Death,
 Without a Sigh, resign my aged Breath ;
 And when committed to the Dust, I'd have
 Few Tears, but friendly, dropt into my Grave ;
 Then would my Exit so propitious be,
 All Men might wish to live and dye like me.

Happiness consists not in Sovereignty, or Power,
 or in great Riches, but in a right Composure of
 your Affections, and in directing all your Actions
 according to right Reason. What are Riches ?
 Riches are but Cyphers, it's the Mind that makes
 the Sum. What am I the better for a great
 Estate if I am not content with it ? for the Desire
 of having, will quickly take away all the Delights
 and Comforts in possessing. *Alexander* upon his
 Imperial Throne, with a restless and an ambitious
 Mind, is in a worse Condition than *Diogenes* in his
 Tub. What are Crowns and Scepters but golden
 Fetters and splendid Miseries, which if Men did
 but truly understand, there would be more King-
 doms than Kings to govern them ; look not on
 the Splendor of a Crown, but upon the many
 Cares which accompany it ; fix not your Eyes on
 the Purple, but upon the Mind of the King, more
 sad and dark than the Purple itself : Look not at
 the Squadrons of his Guards, but at the Armies
 of

of his Molestations that disturb him. A great Fortune is a great Slavery, and Thrones are but uneasy Seats. A contented Mind is of more Worth than all the Spice and Treasure in both the Indies; and he that enjoys himself in an innocent and homely Retreat, enjoys all the Wealth and Curiosities in the Universe. It is the Mind, not the Place, nor any outward Circumstance, that makes us happy; a Man must find Content in his own Bosom or no where, for without Content the greatest Possessions are no Satisfaction, and the Way to Heaven is as near from a Cottage as a palace. Think Contentment the greatest Riches, and Covetousness the greatest Poverty: He is not rich that has much, but he that has enough. That Man is poor who covets more, and yet wants a Heart to enjoy what he has already. A wise Man will be happy in all Conditions, because he subjects all Things to himself; for he submits himself to Reason, and governs himself by Wisdom, not Passion; he is never troubled for what he has not, but rejoices, and is thankful to God, from the Bottom of his Heart, for what he at present possesses. He is richest who is contented, for Content is the Riches of Nature. When the Report came to *Galienus* the Emperor, that *Egypt* was lost, what then said he? "Cannot I live without the Flax of *Egypt*?" And when he had Notice that a great Part of his Dominions in *Asia* were wasted, what then said he? "Cannot I live without the Delicacies of *Asia*?" It is an excellent Thing for Christians to speak thus of their Losses, from a Principle of true Resignation and Dependance upon God. *Habakkuk* 3. 17. 18. Verses. Altho' the Fig-tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd

Herd in the Stalls : Yet I will rejoice in the Lord,
I will joy in the God of my Salvation.

No Danger, no Remorse, no Discontent,
Can seize a Soul that's truly innocent.

*To the Memory of Thomas Rowe, Esq;
Wrote by his Wife.*

IN what soft Language shall my Thoughts get
free,
My dearest Jewel, when I talk of thee ?
Ye Muses, graces, a' ye gentle Train,
Of weeping Loves, assist the pensive Strain :
But why should I implore your moving Art ?
'Tis but to speak the Dictates of my Heart ;
And all that knew the charming Youth will join
Their friendly Sighs, and pious Tears, to mine.
For all that knew his Merit must confess,
In Grief for him there can be no Excess ;
His Soul was form'd to act each glorious Part
Of Life, unstain'd with Vanity or Art ;
No Thought within his generous Mind had Birth,
But what he might have own'd to Heaven and
Earth ;
His faultless Shape appear'd with every Grace,
While Beauty sat triumphant in his Face ;
His Hair, the palest Brown, in Ringlets flow'd,
And Charms beyond the reach of Art bestow'd ;
His Forehead white as Snow, his radiant Eyes,
The bright Celestial Blue that paints the Skies ;
A guiltless Blush his blooming Cheeks disclose,
The native Tincture of an opening Rose ;
His Aspect open, artless, and serene,
Reveal'd the spotless Mind that dwelt within :

My Fancy paints him now with every Grace,
 But ah! the dear Resemblance mocks my fond
 Embrace ;

The Flattering Vision takes its hasty Flight,
 And Scenes of Horror swim before my Sight ;
 Grief and Despair in all their Terrors rise,
 A dying Lover, pale and gasping lies :
 Each dismal Circumstance appears in View,
 The fatal Object is for ever new ;
 He ceas'd, then gently yielded up his Breath,
 And fell a blooming Sacrifice to Death.
 But O ! what Words, what Numbers can express ?
 What Thought conceive the Height of my Dis-
 tress ?

Why did they tear me from the breathless Clay?
 I should have staid and wept my Life away.
 Ye gentle Spirit, whether thou now dost rove,
 Thro' some blest Vale, or ever-verdant Grove ;
 One Moment listen to my Grief, and take
 The softest Vows that ever love can make ;
 For thee all Thoughts of Pleasure I forego,
 For thee my Tears shall never cease to flow,
 For thee at once I from the World retire,
 To feed in silent Shades a hopeless Fire ;
 My Bosom all thy Image shall retain,
 The full Impression there shall still remain:
 As thou hast taught my tender Heart to prove,
 The noblest Height, and Elegance of Love ;
 That sacred Passion I to thee confine,
 My spotless Faith shall be for ever thine.

A Congratulatory P O E M,

*Presented to King George the II. at his
coming to the Crown, in Behalf of the
Crew of the Orford Man of War.*

M O S T gracious Sovereign Lord our King,
Since all your Lands their Tribute bring,
Of Loyalty and Duty please,
T' accept the Homage of the Seas.
Neptune, who under you commands,
Craves Leave to come and kiss your Hands;
And we your Servants, Sons to him,
Give thee three Cheers from Stern to Stem:
And pray, while we can splice a Rope,
You'll live the Anchor of our Hope.
We mourn your Royal Father dead,
But Joy takes Place when you succeed.
Your Royal Consort next we hail,
Long may she ride in gentle Gale,
And your Lov'd Offspring never fail,
Please to accept them as they run,
Rough as the Element we're on,
As tho' not made for outward Shew,
Nor from dry thoughtful Morals flow,
But a due Sense of what we owe.
Our Verses neither bounce nor boil,
Our Pen's not dipt in *Oxford Oyl*;
We use no tinsel Arts to prove,
The Force and Fervour of our Love;
But come like your plain-dealing Folk,
And tell you, we're your Hearts of Oak,
As true as ever struck a Stroke.
Speak, and we'll make your Thunder fly,
And all the world dance Barniby;
Bring the Pretender to the Geers,
And cut off all your Rebels Ears;

Annex *Gibraltar* to the Crown,
 And all your foreign Foes pull down;
 Make huffing *Charles*, and *Phil.* obey
 Your Sceptre, keep us but in pay.
 Should our King ask us, who are you?
 We humbly answer, *Orford's* Crew.
 Who else dare ask, we answer bluff,
 We're *Orford's* Crew; and that's enough.

Psalm cvii. 23, &c.

THEY that go down to the Sea in Ships, and occupy their Business in great Waters: These Men see the Works of the Lord, and his Wonders in the Deep. For at his Word the stormy Wind ariseth, which listeth up the Waves thereof. They are carried up to the Heaven, and down again to the Deep, their Soul melteth away because of the Trouble. They reel to and fro, and stagger like a drunken Man, and are at their Wits' end. So when they cry unto the Lord in their Trouble, he delivereth them out of their Distress. For he maketh the Storm to cease, so that the Waves thereof are still. Then are they glad because they are at rest, and so he bringeth them unto the Haven where they would be. O that Men would therefore praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men.

POEM on MEMORY.

BEST Gift that Heaven's Indulgence could bestow,
 To thee our surest Happiness we owe;

Thou all the flying Pleasures dost restore,
Which but for thee, blest Memory, were no more;
For we no sooner grasp some frail Delight,
But ready for its everlasting Flight,
'Ere we can call the hasty Bliss our own,
If not retain'd by thee, it is for ever gone.

Thou, to the kind successful Lover's Heart,
A thousand melting Raptures dost impart;
When yet, more lovely than herself and kind,
Thou bring'st his fancy'd Mistress to his Mind;
The flatt'ring Image wears a livelier Grace,
A softer Mien, and more enticing Face.
Thou from the flying Minutes dost retrieve
The Joys *Clarinda's* Wit and Beauty give:
Those Joys which we had once possess'd in vain,
Did not the dear Remembrance still remain:
Methinks she speaks, and all my Soul inspires,
Brightens each Thought, and gives my Muse new
Fires:

'Tis she who lends my daring Fancy Wings,
Softens my Lyre, and tunes its warbling Strings.

Thou only to the guilty art severe,
Who the Review of their past Actions fear;
But to the innocent and virtuous Mind
Art still propitious, smiling still, and kind:
'To thee we all these charming Pleasures owe,
The Pleasures which from gen'rous Actions
flow,

They're still the noblest we possess below.

Q. Who was he that kept his Language and Religion pure at the Confusion of *Babel*?

A. *Heber*, the Father of *Abraham*; who, when the rest of the World fell to Idolatry, relapsed not from the Truth, abhorring the Impiety of *Nimrod* and his Followers, who sought to raise their Tower to Heaven; but could not effect it, being confounded with Diversities of Languages sent among them, as *Du Bartas* saith.

Bring

Bring me, quoth he, a Trowel ; quickly, quick.
 One brings him up a Hammer. Hew this Brick,
 Another bids him : Then they cleave a Tree.
 Make fast this Rope ; and then they let it flee.
 One would have Nails ; and him a Spade they
 give :

Another asks a Saw, and gets a Sieve.
 One calls for Planks, another Mortar lacks :
 They bring the first a Stone, the last an Ax.
 Thus crossly cross, they prate and rail in vain :
 What one hath made, the other spoil'd again.
 This made them leave their Work, and, like mad
 Fools,
 Scatter their Stuff, and tumble down their Tools :

*Gen. xi. 7, 8, 9. Let us go down, and there
 confound their Language, that they may not under-
 stand one another's Speech. So the Lord scattered
 them abroad from thence, upon the Face of all the
 Earth: And they left off to build the City, there-
 fore is the Name of it called Babel, because the
 Lord did there confound the Language of all the
 Earth.*

Q. Were there no other Books mentioned in the
 Old Testament, but those we have now printed ?

A. Yes, there were Books of *Iddo* and *Gad*,
 the Seers ; besides, *Solomon* wrote three thousand
 Parables, and five thousand Songs ; with a Book
 of the Nature of all Herbs, Trees and Plants,
 from the Cedar to the Hyssop on the Wall : *Sam-
 uel*, also, wrote a Book of the Office and Insti-
 tution of a King : Besides these, there were *Chro-
 nicles* of the Kings of *Judah* and *Israel*, all which
 were supposed to be lost in the *Babylonish* Cap-
 tivity.

Q. Why did Men live longer before the Flood
 than since ?

A. Before the Deluge the Planets were mor-
 glorious

glorious in their Natures, and sent better Influences into human Bodies; there were not so many Meteors, Comets, and Eclipses seen; from which innumerable Defects and Diseases do proceed; The Earth was more fruitful, wholesome, and powerful in her Herbs, Plants, and Vegetables, and their Effects and Virtues better known, which ever since the Flood, that wasted away her Fatness, have lost much of their Operation and Virtue, in these weak and sickly Seasons of our Times. Lastly, they were more continent in their Lives, more satisfied in their Desires, which, since Gluttony and her new Art of Cookery, have kill'd more than either the Plague, Famine, or Sword.

Happy is the Man that eats for Hunger, and drinks for Thirst; that lives according to Nature, and by Reason, not by Example; that provides for Use and Necessity, and not for Ostentation and Superfluity. Sobriety is that which will secure you from all Distempers, and make Life pleasant to you; for the Harvest of Diseases doth arise from the Seeds of Intemperance. If Mankind would attend human Nature, without gaping after Superfluities, a Cook would be found as needless as a Soldier in Time of Peace. We may have Necessaries upon very easy Terms, whereas we put our selves to great Pains for Excess. We heap Dinners upon Suppers, and Suppers upon Dinners without Intermission. It costs us more to be miserable, than would make us perfectly happy. *Prov. xxiii, 20, 21. Be not amongst Wine-Bibbers, amongst riotous Eaters of Flesh; for the Drunkard and the Glutton shall come to Poverty.*

Q. Who was he that had the most honourable Burial of all Men?

A. *Moses*; buried by the very Hand of God himself, because he would have his Sepulchre altogether unknown to Man; lest with the Admiration

ration of so great a Prophet, the Children of *Israel* should idolatrously go a Pilgrimage to his Tomb : Yet shortly after, from thence translated to Heaven, as appears from *Jude* 9. *Michael, the Archangel, when contending with the Devil, he disputed about the Body of Moses.*

Q In what Place did the Ancients use to bury their Dead ?

A. Former Ages would not permit any Corpse to be buried within the Walls of their Cities : Thus we read that *Abraham* bought a Field, wherein to bury his Dead ; and we find in the viith of *Luke*, that the Widow of *Naim's* Son was carried out to be buried : This we find to be used among the *Athenians*, *Corinthians*, and others of the *Grecians*. Among the *Romans*, it was the Custom to burn the Bodies of their Dead within their Cities ; but in Time this Custom was prohibited, and their dead Bodies were first burned in the *Campus Martius*, and then covered in sundry Places of the Field. The frequent Urns, or sepulchral Stones, digged up amongst them in *England*, are sufficient Testimonies of this Assertion ; besides, the chief Reason why the rich Men in *Rome* would not yield to a Law for dividing the *Roman* Possessions equally among the People, was, because they thought it an irreligious thing, that the Monuments of their Forefathers should be sold unto others. The first that is registered to have been buried within the Walls was *Trajanus* the Emperor ; afterwards it was granted as an Honour to such as had deserved well of the publick ; but afterwards, when the Christian Religion prevail'd over Heathenism, Church-yards were consecrated, and the Liberty of burying within the Walls was alike granted to all.

Q In what Place are Strangers buried that travel to *Jerusalem* ?

A. In *Aceldema*, or the Field of Blood ; a Place

Place of small Compass, the Earth whereof is of
so eating a Nature, that the Carcase laid therein
is consum'd in the Space of forty-eight Hours.
The same is reported of St. *Innocent's* Church at
Tanais.

Q. Wherein are the Bodies of the Rich and
Poor alike?

A. In the Grave; which made *Diogenes*, when
searching in a Charnel-house, say, that he could
find no Difference between the Skull of King
Philip, and that of another Man.

The PROUD MAN'S DREAM.

I Dreamt that bury'd with my Fellow-Clay,
Close by a common Beggar's Side I lay;
And as so mean an Object shock'd my Pride,
'Thus, like a Corpse of Consequence, I cry'd,
" Scoundrel, be gone, and henceforth touch me
" not,
" More Manners learn, and at a Distance rot."
" How! Scoundrel," with a haughtier Tone
cry'd he,
" Proud Lump of Earth, I scorn thy Words, and
" thee;
" Here all are equal, now thy Case is mine,
" This is my rotting Place, and that is thine."

Q. Who is the swiftest Runner, and greediest
Devourer of all others?

A. Death; for he rides, with them that ride;
goes a Foot, with them that go on foot; swims,
with them that swim; wars, with them that war:
He eats up the Eaters, and drinks up the Drink-
ers, as the Poet writes.

In *France*, in *Bobem**, *Ree*, *Palatinate*,
 Then cold Disease and Sickneſs had their Seat,
 In all their Pow'r upon the brittle Life
 Of human Frailty, with her murd'ring Knife;
 Where ſhe hath kept her Holy-day of Mirth,
 To ſee th' unbury'd Dead, bury the Earth;
 To ſee the murd'ring Cannons daſh down
 Tow'rs,
 And mow down Towns of Men, as Scythe-men
 Flow'rs.

Q. Since *Adam* and *Methuſalem* lived nine hundred and odd Years, why did God never ſuffer any to accompliſh a thouſand?

A. Some think that this is not without ſome deep Myſtery, and which may be partly, becauſe a thouſand Years hath ſome Type of Perfection in it, God would never ſuffer any to accompliſh it; to ſhew that there is no abſolute Perfection in this World.

THOUGHTS on DEATH.

I'M almoſt to the fatal Period come,
 My forward Glaſs has well-nigh run its laſt;
 Ere a few Moments, I ſhall hear that Doom

Which ne'er will be recall'd, when once 'tis
 Methinks I have Eternity in view, [paſt.

And dread to reach the Edges of the Shore;
 Nor doth the Proſpect the leſs diſmal ſhew,

For all the Thouſands who have launch'd before.

Why weep my Friends? What is their Loſs to mine?

I have but one poor doubtful Stake to throw,
 And, with a dying Pray'r, my Hopes reſign;

If that be loſt, I'm loſt for ever too.

'Tis

'Tis not the painful Agonies of Death,
 Nor all the gloomy Horrors of the Grave;
 Were that the worst, unmov'd I'd yield my Breath,
 And with a Smile the King of Terrors brave:
 But there's an after-Day, 'tis that I fear.

Lord, while I'm here, may I so spend my
 Time,

That when before thy Face I must appear,
 I may remain where Saints and Angels shine.

Q. What Creature was that, which, as some Authors write, was utterly extinct at the Flood?

A. The Unicorn; and thereupon they affirm, those Horns which are so precious, to be gathered out of the Earth since the Deluge: But many there are of a contrary Opinion; and the Reason is, because they are many Times named in the *Psalms*, which, if they no more had been, would not so have been mentioned; but with these we conclude, that there are such, tho' not many, in some Parts of the *Indies*, and other few Countries.

Q. What Birds are those that have two Hearts?

A. *Theophrastus* writeth, that the Partridge is that Bird of Deceit; for it is the Emblem of Deceit, as it is in the *Psalms*, *They have spoken with a Heart and a Heart*; and in another Place, *Wee to them of a double Heart*. There is a Place in *Jeremy* which saith, *the Partridge nourisheth what she brought not forth*, upon which Place, *Lyra*, and other Ecclesiastical Writers, comment, that the Partridge steals another's Eggs, and hatcheth them up, which, after hearing the Voice of their own Dam, forsake the Partridge, and leave her in her crafty Folly. Further, it is observed of this Bird, that she is so full of Deceit, even to deceive the very Hunter, and many Times therein so speeds, that she saves both herself and her young Ones: For being found together with them,

she

she takes to her Feet, as if she had lost the Use of her Wings ; thus training her Pursuers, whilst, in the mean Time, her young Ones make their Escape, and then she flies away : Which Similitude David alledgeth of himself, being hunted by Saul like the Partridge on the Mountains.

Q. Whether are there more or greater living Creatures bred on Earth, or in the Sea ?

A. In the Sea ; as all Writers testify and agree upon : And this, moreover, they add, that there is no Creature on the Earth that hath not its like in the Seas, and yet there are many in the Sea that the Earth cannot parallel, nor any other Place ; and besides with this good Difference, that those Creatures that are hurtful on the Earth, in the Waters are not so, as Snakes and such like, there, are without their Venom, and Offenceless. *Psal. civ. 24,—28. O Lord, how manifold are thy Works ! in Wisdom hast thou made them all : The Earth is full of thy Riches. So is the great and wide Sea, wherein are things creeping innumerable, both small and great Beasts. There go the Ships ; there is that Leviathan, whom thou hast made to play therein. These wait all upon thee : That thou mayst give them their Meat in due Season. That thou givest them, they gather : Thou openest thine hand, they are filled with Good.*

Q. Of all the Fishes in the Sea, which do our Naturalists observe to be the swiftest ?

A. The Dolphin ; which swims faster than either Bird or Arrow flies, which Fish, of all others, is the most dangerous to Mariners.

Q. What little Fish is that in the Sea, that hath the greater Wonder in his Strength ?

A. The Remora, a little Fish of half a Foot long ; which, by fastening upon it, will stop a Ship under Sail with Wind and Tide.

Q. Which is the King among Serpents ?

A. The Basilisk ; a Vermin not above twelve Fingers in Length, having on her Head a white Spot,

Spot, as the Ensign of a Diadem: She drives away all other Serpents with her Hissing: She doth not roll up her self, as others do; but bears her Body upright: She burns Herbs, kills Fruit, and breaks Stones by her approaching near them.

Q. What is the swiftest Thing in the World?

A. One answered the Sun, because his Speed is such that in a Day he compasseth the whole Circuit of the Earth; but another said, that Thought was swifter than that, and can travel the World in a Moment.

Q. What is the strongest of all things?

A. One answered, Woman; another, Wine; a third, a King: All these are very powerful; but Truth is the strongest of all things, and overcomes all things in the end. Read *1 Esdras* iv.

Q. How many are the Properties of good Wine?

A. As many as there are Senses in a Man's Body; for to every Sense good Wine ought to have a Relation. First, to the Sight, good Colour, Pureness and Clearness: Secondly, to the Hearing; being poured forth, a sparkling, or speaking Noise: Thirdly, to the Taste, good Relish: Fourthly, to the touching, Coldness. Fifthly, to the Smell, Sweetness.

Q. Who first brought that Use of pledging one another, being drank unto?

A. This Custom took its Original at such Times as the *Danes* ruled in *England*, who used, when the *English* drank, to stab them, or cut their Throats; to avoid which Villainy, the Party then drinking would request some of the next Sitters-by to be his Surety, or Pledge, while he paid Nature her due, and hence have we our Custom of pledging one another, now grown a Compliment among us.

Q. How many Sorts of Fasts are there in use?

A. Six: The sick Man's fast; the poor Man's Fast;

Fast; the Miser's Fast; the Glutton's Fast; the Hypocrite's Fast; the righteous Man's Fast.

Experience out of Observation says,
Six Sorts of People keep their Fasting Days.
Which, if you will in order have them shewn,
Then thus they are distinguish'd ev'ry one:
The sick Man fasts, because he cannot eat;
The poor Man fasts, because he wanteth Meat;
The Miser fasts, with greedy Mind to spare;
The Glutton fasts, to eat a greater Share;
The Hypocrite, he fasts to seem more holy;
The righteous Man, to punish sinful Folly.

Q. What Place is that which is accounted the Middle, or Center of the Earth?

A. Some say *Palestine*; but in particular, the Valley of *Jehosaphat*; of which Opinion are many of our ancient and modern Divines. Our Historians allot the same to *Pythia*, a Town in *Greece*, of which they say, *Jupiter* desirous once to know the exact Middle of the Earth, let fly two Eagles, the one from the East, and the other from the West; these Eagles, meeting in this Place, shewed plainly that it was the Navel, or mid Part of the Earth.

Q. How many Colours are there in the Rainbow?

A. Various Colours; but two especially most apparent, a watry and fiery Colour, which two Colours express two Judgments; the one of Water, in the Beginning of the World, and the other of Fire, in the End thereof.

Q. What Trees are most lasting?

A. Most Trees are very strong and durable to withstand the Violence of Wind and Weather: The Oak Tree increaseth an hundred Years, and decreaseth longer. Some Trees will last six hundred Years: The Cedar and Box Tree are thought to

to be of an everlasting Continuance ; after whose Example one thus moralizeth, as no Fruit can be expected from that Tree which doth not first bring forth Leaves and Blossoms ; so no Honour can accrue to that Age, that Youth doth not bud in Discipline and Labour.

Q. Why do young Men many Times say that they are younger than they are, and old Men, that they are older than they are ?

A. This doth Youth, that he may seem to preserve the Flower of Youth the longer : This doth Age, that he may gain more Reverence and Authority ; but either foolishly.

Q. Whom doth he resemble that draws his Precepts from ancient learned Men ?

A. He that eats old Grapes and drinks old Wine ; for they whose Studies are more painful in Youth, their Pleasures are more perfect in Age ; for in the Fullness of Knowledge is the Sweetness of Life, and therefore, neither in Youth nor Age ought we to think ourselves either too old or too young to learn ; but with the Resolution of a certain Father say :

Learning would I desire, and Knowledge crave,
'Tho' I were half sepulchred in my Grave.

Q. How many, and what Creatures are they that live without Meat ?

A. Four : The Camelon, by the Air ; the Ant or Mole, by the Earth ; the Sea-Herring, by Water ; the Salamander, by Fire. To which may be added, the Dormouse, which lives partly by Sleep.

Q. There are three Things memorable which Spain boasts of, and what are they ?

A. First a Bridge, over which the Water flows, that is used to run under all other Bridges. Secondly, a City, that is encompass'd with Fire, which

which is called *Madrid*, by Reason of the Walls which are all of Flint. Thirdly, another Bridge, on which continually ten thousand Cattle are fed, under which the Water runs seven Miles underground : Besides a great Mountain of Salt, from which whatsoever is taken, it presently encreaseth to the same quantity again.

Q. What are those three Things which are very strange or rather miraculous, in the Country of *Scotland*?

A. First the Lake of *Mirton*, part of which conceals, part not. Secondly, the Lake of *Lenox*, twenty-four Miles round, in which are thirty Islands, one of which is driven to and fro in every Tempest. Thirdly, the *Deaf Stone*, which is twelve Feet high, 3 Cubits thick, and is of this rare Quality, that a Musket shot off at one Side, cannot be heard by a Man standing on the other.

Q. What did our Ancients hold to be the greatest Wonders in the World?

A. The Pyramids of *Egypt*, built by the *Israelites* under the Oppression of *Pharoah*, which were forty Cubits high, fifty Cubits thick, and in Compass twelve German Miles; the Tower of *Pharoah*; the Walls of *Babylon*: the Colossus of the Sun at *Rhodes*; the Temple of *Diana* at *Ephesus*; the Tomb of *Mausolus*, and others.

Q. What Stone, of all other, is of the greatest Wonder?

A. The Flint Stone which contains Fire within, it is a wonderful Secret and Benefit to Man.

Q. What Stone is that will yield neither to the Fire nor Hammer?

A. The Adamant; which, as our Naturalists observe, can be dissolved only in Goat's Blood: Yet St. *Chrysostom* writeth, " Tho' the Heart of a Sinner, be more hard than an Adamant, yet will the Blood of Christ mollify it."

Q.

Q. There are three Things unhappy in the Law of the Lord, and what are they?

A. First, he that knoweth and teacheth not; he that teacheth and doeth not; he that is ignorant and learneth not.

Q. What Language, according to the Conjectures of some Learned, shall we speak in the World to come?

A. Hebrew: A Language spoke by Christ himself in this World, and is most sacred and ancient of all, and was spoken by *Adam* and *Eve*, and was not changed at the Confusion of *Babel*.

Q. Where should a Man travel to learn the Languages?

A. To *Orleans* for the *French*; to *Florence* for the *Italian*; to *Leipsick* for the *Dutch*, and to *London* for the *English*.

Q. Three Things often move Debate among Friends, and what are they?

A. First to talk with him that is angry, to send him of an Errand that is weary, and to awake a Man out of his Sleep.

Q. Who were the most noted for early Parts?

A. *Augustus Cæsar* began at nineteen Years to manage Affairs; *Cosmo Medici*, at the Age of seventeen, took upon him the Government; *Michael Angelo*, when a Child, began to draw Figures; *Joseph Pious*, Earl of *Mirandola*, at twenty-one Years of Age, defended nine hundred Conclusions against all Opposers; *Jeshua Scaliger*, at the Age of seventeen, took upon him the Government; *Oedipus Grotius*, when eight Years old, made Verses, and *Cowley* at thirteen; *Calvin* printed his Institutions at twenty-five Years old; Sir *Philip Sidney*, Mr. *Oughted*, and many more of the *English* Nation.

Q. What is the greatest Wonder in the Art of Navigation?

A. The Needle of the Compass, which touched with

with the Loadstone, ever turneth to the North Pole, with the Foot thereof to the South Pole; touch'd with the one Side turneth Eastward, with the other Side Westward.

Q. Which is the Principal of all Diseases?

A. Some say the Plague is Principal of all Diseases, as War is the Head of all Calamities; yet Gluttony kills more than either the Plague, Famine, or Sword; for though all love their Healths, yet many betray it this way, especially they whose Fare is their Snare; whose Healths are their Sick-nesses, and whose Wars are their Dinners; for more such have been destroyed by naked and flattering *Venus*, than by armed and ireful *Mars*.

Q. Who were the most lascivious Belly-Gods, that History makes mention of?

A. *Sardanapalus*, whose Belly was his God; *Vitellius*, who had served unto him at one Feast two thousand Fishes, and seven thousand Birds; *Helio-gabalus*, who at one Supper was serv'd with six thousand Ostriches; *Maximinianus*, who frequently eat forty Pounds of Flesh in a Day, and would drink five Gallons of Wine; *Sminderidas*, when he rode a Suitor to *Glifines's* Daughter, took with him a great Number of Cooks, Fowlers, and Fishers; this *Sminderidas* brag'd, that he was so given to Meat, Wine, and Sleep, that he had not seen the Sun either rising or setting for twenty Years. The Story whereof I repeat not for Imitation, but Detestation, as being a Thing odious to God, hateful to Man, burthensome to Nature, the Root of all Evil, and Decay of every Virtue; for by too much Feeding the subtile Parts are darkened, and turbulent Fumes do weaken the Understanding. And therefore a Poet wittily observes,

Fat Paunches make lean Pates, and dainty Bits,
Make rich the Ribs, but bankrupt quite the Wits.
And

And therefore saith another Poet.

If thou a long and healthful Age require,
Put Bounds unto thy gluttonous Desire.

For otherwise thou shalt be a Harbour for Disease a Subject for the Physician and Misery, and therefore, for thy Health and Profit, embrace Abstinence and Temperance ; For Temperance will tell thee a little in the Morning is enough, at Noon you may dine heartily ; but a little at Night is too much.

Q. What Art is that which makes use of the vilest Things in the World ?

A. Physick, which makes use of Scorpions, Toads, Flies, Wasps, Serpents, Earwigs, and such like ; nothing to our Apprehension, never so seemingly vile, but serves for some Use. Pope *Alexander* the IVth. disputed on a Time at his Table, whether the Common-wealth were better to have many Physicians, or to be without ? Some said, to be without : For six hundred Years was *Rome* without, and never in better Health ; but his Holiness affirmed, he thought otherwise, for if there were no Physicians, the World would scarce contain her People.

Q. In how many Forms doth a Physician appear to his Patient ?

A. In these three : First, in the Form of a skillful Man, when he promiseth Help. Secondly, in the Form of an Angel, when he performs it. Thirdly, in the Form of a Devil, when he asks his Reward ; and therefore it is the Physician's Rule To take their Fee while the Sick Hand gives it.

But if Diseases thou hast none,
Let thy Physician then alone ;

For he thereby may purge thy Purse,
And make thy Body ten times worse.

Q. What Means did *Philip*, King of *Macedon*,
use that he might not forget his Mortality?

A. He had every Morning a Page which
awakened him with these Words, Remember, Sir,
you are a Man?

Philip, King of *Macedon*,
Was daily rous'd and call'd upon,
By a shrill Page, whose Bon-jours ran,
Remember, Sir, you are a Man?

Q. Why did *Godfrey* of *Bollogne*, when he took
upon him the Title of King of *Jerusalem*, refuse
to be crown'd King?

A. Because he judg'd himself unworthy to wear
Crown of Gold, where his Lord and Saviour was
crown'd with Thorns. Such was the Humility of
great Men in former Times. Thus we read of
Saladine, Emperor of the *Turks*, that at his Death
he caused a black Shirt to be fixed on a Spear and
carried round his Camp, with this Proclamation,
"This black Shirt is all that *Saladine*, Emperor of
the *Turks*, and Conqueror of the East, after all
his Victory and Success, carried with him to
the Grave."

Q. What were the two Thieves Names that
were crucified with Christ?

A. *Dismas* the happy, and *Gismas* the wretched,
according to the Verse,

Dismas the happy to repent, tho' late,
For tho at last his Sorrow was yet true;
Gismas, that dy'd in his most wretched State,
Was the unhappy, that no Mercy knew.

Q. What Difference is there between a Thief
and a Slanderer?

A.

A. They are almost the same.

One Steals my Goods, the other my good Name
 One lives in Scorn, the other dies in Shame.

The Passion of Detractors blinds them in such Manner, that they see not those Virtues in good Men which all others do; but imagine they see Crimes, which exist only in their own Imagination; but whenever Calumny thus attacks them, God supports them, and the Angels protect them because they prefer Innocence and Godliness to every Thing else whatsoever. *Plato* the Philosopher, being told he had many Enemies which spoke ill of him; 'tis no Matter for that, said he I will live so as none shall believe them. Think it no Part of thy Business, curiously to pry into other Men's Faults, but narrowly inspect the Errors of thine own Life: It is much better to amend one Fault in ourselves, than to find an hundred Faults in another. Speak not well of any undeservedly, that's sordid Flattery. Speak not well of thy self, tho' never so deserving, that's vain glory; but value more a good Conscience, than a good Commendation. Let not what is talk'd of thee ever trouble thee, for an ill Report makes not a Body an ill Man. Be careful to do nothing that may deserve to be ill spoken of, and then let it never trouble thee to be ill spoken of undeservedly. Speak not censoriously of thy Superiors, nor scornfully of thy Inferiors, nor boasting of thyself. Accustom not thy Mouth to too much Speaking, and before thou speakest consider; let not your Tongue run before Reason and Judgment bid it go: If the Heart doth not premeditate, the Tongue must necessarily precipitate. Speak not in high Commendation of any Man before his Face, nor censure any Man behind his back; If thou knowest any Thing good of him, tell it unto others,

any Thing ill, tell it privately and prudently to himself.

God is the Patron and Protector of virtuous and gracious Souls, and though they meet with envious Haters, Persecutors, and Detractors, he highly exalts them in the Esteem of others, who honour Virtue wherever they meet with it, and respect it by so much the more as it is persecuted and oppressed by the Wicked and Ungodly, knowing that God will in his due Time, sooner or later, crown all those who suffer for Righteousness sake.

God, by his divine Providence, in all Ages, hath taken Care of them that are his, and hath promised that he will be present with them in Affliction, and that they shall never want the Assistance and Comfort of the holy Spirit; and that therefore they ought not to fear the Wrath of Men, nor the Calumnies of wicked People against them, forasmuch as all those would but make them find God more present with, and ready to help them, in all their Difficulties, and Necessities whatsoever.

The Saints of old have considered the Miracle of the Burning Bush, which was not consumed, as a true Emblem of the People of God, who commonly are afflicted in this World, as the *Israelites* were by *Pharaoh*, and yet are not consumed by those Flames which encompass them on every Side, as having God in the Midst, who keeps the Fire of Afflictions from consuming them, and makes it serve to render them more pure and shining.

We see by the Sufferings of *Job*, that God in this World doth often exercise the best of Men, with the hardest Tryals and Afflictions; whereas wicked Men, on the contrary, enjoy abundance of Prosperity, and do rather abound with all outward Blessings, than groan under the Burthen of Miseries and Calamities.

The Primitive Saints have been endued with extraordinary Courage, which has greatly appeared

in them ; and the Reason why no Violence could cast them down, nor Persecution deject them, was because their Strength was from above ; for he that hath God in his Heart, has Fear before his Eyes, his Truth in his mouth, though he were killed can never be overcome.

The divine Providence will guide in Safety through the Midst of all Distresses and Afflictions those that firmly trust in him ; he cannot forget those for whom he has dy'd ; yea, even as a Father pitieth his own Children, so hath the Lord Compassion on them that fear him. God disposes of all the Affairs and Concerns of his own People through an admirable Variety of happy and sad Events ; he afflicts them, lest a continued and uninterrupted Course of Prosperity should lift them up and again he comforts them, that they might not be cast down under the Burthen of their Sufferings.

Let not the Righteous afflict themselves, but repose their strong Confidence in God, who will assuredly accompany them in their Troubles, and give them Favour in the Eyes of all whom they have to deal with.

He that values himself upon Conscience, nor Opinion, never heeds calumniating Reproaches when I am ill spoken of, I take it thus, If I have not deserved it, I am never the worse ; if I have I'll mend. If a Jewel be right, no matter who says it's a Counterfeit. If my Conscience tells me that I am innocent, what do I care who tells the World that I am guilty ? Calumny to a virtuous Person, is no more than as a Shower in the Sea.

Let your Discourse of others be fair, speak ill of no Body : To do it in his Absence is the Property of a Coward, that stabs a Man behind his Back ; if to his Face, you add an Affront to the Scandal. He that praises bestows a Favour, but he that detracts commits a Robbery. If any Person shall speak ill of you, never disquiet yourself, but endeavour

endeavour to live so virtuously, as the World shall not believe that to be true which is reported of you, and you must understand, that many speak ill, because they never learned to speak well.

Speech is a very noble Advantage and Benefit to Man, by which he excels the whole Creation; our Tongue is our Glory, the Index and Expressor of our Mind and Thoughts, the Instrument of our Creator's Praise; and there is no Subject so sublime and honourable for the Tongue of Man to be employed about, as the Word and Works of God. Contemn all evil Works in your Judgment, resolve against them in your Will, abhor them in your Affections, and, to the best of your Power, shun them in your Practice.

Example works much more than Precept, for Words without Practice are but Counsels without Effect. When we do as we say, 'tis a Confirmation of the Rule; but when our Lives and Doctrines do not agree, it looks as if the Lesson were either too hard for us, or the Advice we give others not worth while to follow.

Your Tongue and your Heart ought to agree, and not to be divided; take heed that your Words and Actions correspond, and let what you say be what you mean, and let it be maintained by what you do.

He who lives under the Dominion of any one Vice, must expect the common Effect of it; if lazy, to be poor; if intemperate, to be diseased; if luxurious, to dye betimes, &c.

Blessings do always wait on virtuous Deeds,
And, tho' a late, a sure Reward succeeds.

PROVERBIAL SAYINGS.

Among Men of base Minds, Merit begets Envy.
 Art has no Enemy but an ignorant Person.
 A guilty Conscience is a Worm that never ceaseth
 biting.

A Man's best Monument is his virtuous Actions.
 Account no Sin little, since Death is the Wages
 of it.

Be courteous to all, but familiar with few.
 Be fearful to act great Sins, and carefully avoid
 small ones.

Blot not thy holy Duties by an unholy Life.
 Beware of him who regards not his own Reputation.
 By an holy Conversation, maintain your Profession.
 Be content to hear other Men's Praises, and thy
 own Faults.

Business makes a Man, as well as tries him.
 Conscience and Covetousness are not reconcilable.
 Constraint makes an easy Thing toilsome.
 Continue not in Sin, upon Presumption of Pardon.
 Despair usually blunts the Edge of Industry.
 Death separates Men from their admired Vanity.
 Do not servilely flatter, nor be clownishly morose.
 Deliver not thy Words by Number, but by Weight.
 Do Nothing in which thou wouldst not be imitated.
 Every Talent bestowed upon us requires Care to
 manage it.

Experience is a good Thing, if not bought too dear.
 Evil Thoughts are Sins, when assented to.
 Each Day is a new Life, and an Abridgment of
 the old one.

Every Man has his Turn of Sorrow.
 Either turn from Iniquity, or talk not Christianity.
 Forsake not God 'till you can find a better Master.
 Friendship is best known by the Effects.
 Forc'd Favours with noble Minds find no Ac-
 ceptance. Good

Good Intentions usually prevent bad Actions.
 Good Manners will always procure Respect.
 Good Men from Vice, for Love of Virtue, run.
 Gathering Riches is a pleasant Torment.
 Humility is the first Step to Christianity.
 He that would live pleasantly, must live virtuously.
 Honours on Earth cannot make a Man happy.
 Honours are not always the Reward of Virtue.
 He that boasts his own Praise, speaks ill of himself.
 He that contemns a small Fault commits a greater.
 Ignorance will excuse no Man, when caused by
 Negligence.

Ignorance and Impudence commonly go together.
 In all Friendships endeavour to avoid Flattery.
 Imitate nothing that is not fit to be done.
 In Discourse use Plainness rather than Curiosity.
 Ill Examples are catching as contagious Diseases,
 Knowledge without Virtue is learned Impudence.
 Keep Company with no Man given to Detraction.
 Keep a low Sail at the Entrance of your Estate.
 Keep close your Misfortunes lest thy Enemy re-
 joice.

Life is given to No body to employ it uselessly.
 Let your Discourse be attended with Modesty.
 Live not up to your Expectations, but Possessions.
 Let your Thoughts be always exercised on good
 Objects.
 Let Virtue and Innocence accompany your Diver-
 sions.

Learning gains Augmentation by Conversation.
 Love and Respect are rarely found in lost Fortunes.
 Labour proves Light, when attended with Delight.
 Manners, not Dresses, are the Ornaments of Wo-
 men.

Mens Merits have their Seasons, as well as their
 Fruits.

Money may credit you, but Wisdom adorns you.
 Much Talk is seldom without Impertinency.
 Men are apt to admire Things they understand not.

Many Men by ill Doings pave the Way to their Undoing.

Nothing dignifies Men so much as Learning and Virtue.

No Man's Calling can call him from Godliness.

One ought always to side with Reason and Duty.

Omit no Opportunity of doing Good.

One main Thing in Life, is to prepare for Death.

Providence generally mingles bitter with sweet.

Pride hides our own Faults and magnifies others.

Pride is the Effect of Self-Ignorance.

Persons of fiery Tempers are very ill Managers.

Quarrels and Disputes about Religion dishonour it.

Quiet Consciences never produce unquiet Conversation.

Quantity is generally valued by the Ignorant and Covetous.

Rebuke with soft Words and strong Arguments.

Riches do not make a Man praise-worthy.

Reason not with him that will deny principal Truths.

Sin hath its Beginning in Pleasure and End in Misery.

Such as would excel in Art must excel in Industry.

Sloth is an Argument of a degenerate Mind.

Sins committed in secret cannot be always covered.

Slighted Convictions are bad Death-bed Companions.

That thou mayest avoid Sin, avoid the Occasions of it.

'Tis a Jest for a Miser to pretend to be honest.

To reprehend may become Equals, not Inferiors.

Time may be redeem'd, but not recall'd.

Tell nothing of another thou wouldst not have told him.

The next World is the good Man's Hope, the bad Man's Fear.

Take account of your Words, as well as your Ways.

Use your Prosperity with Caution and Prudence.
Undisciplin'd Wit can make a Jest of any thing.
Vain and idle Courses are accompanied with
Shame.

Value more a good Conscience than Commenda-
tion.

Wilful Impenitency is the greatest Self-Murder.

Wine frequently unlocks a Man's Secrets.

Want of Thought makes Men impertinent.

When Grace is once lost, Men Sin by wholesale.

Your Memories Store with the choicest Treasure.

Your gracious Maker in your Youth remember.

Youth seldom rides well 'till Age holds the Bridle.

Your Tongue and your Heart ought to agree.

Zeal in a good Cause is very commendable.

Zeno would have all Men of Parts be humble.

Zeal for Religion cannot warrant Cruelty.

Zeal is blind if not accompanied with Know-
ledge.

Ecclesiasticus i. 1, &c. • All Wisdom cometh
from the Lord, and is with him for ever. Who
can number the Sand of the Sea, and the Drops
of Rain, and the Days of Eternity? Who can
find out the Height of Heaven, and the Breadth
of the Earth, and the Deep, and Wisdom?
Wisdom hath been created before all things, and
the Understanding of Prudence from everlasting.
The Word of God most high is the Fountain of
Wisdom, and her Ways are everlasting Com-
mandments. The Fear of the Lord is Honour,
and Glory, and Gladness, and a Crown of re-
joicing. The Fear of the Lord is a Crown
of Wisdom, making Peace and perfect Health to
flourish, both which are the Gifts of God; and
it enlargeth their rejoicing that love him.

*Some Sayings of King CHARLES I. during
his Confinement.*

IF I had asked my Revenues, my Power of the Militia, or any one of my Kingdoms, it had been no Wonder to have been denied in those things; but to deny me the ghostly Comfort of my Chaplains seems a greater Rigour and Barbarity, than is used by the severest Judges to the greatest Malefactors, who, though the Rigour of the Law deprives them of worldly Comforts, yet the Mercies of Religion allow them the Benefit of their Clergy, as not aiming at once to destroy their Bodies and damn their Souls.

One of the greatest Faults some Men found with the Common Prayer, was, because it taught them to pray so often for me, to which Petitions they had not Loyalty enough to say *Amen*, nor Charity enough to forbear Reproaches, and even cursing, instead of blessing me.

Deliver me, O Lord, from the combined Strength of those who have so much of the Serpent's Subtilty, that they forget the Dove's Innocency.

I wish they may bring the Ship safe to Shore, when they have thrown me over-board; though it be strange that Mariners have no other means to appease the Storm themselves have raised, but by throwing the pilot over-board.

As it is one of the most convincing Arguments that there is a God, while his Power sets Bounds to the raging of the Sea, so 'tis no less that he restrains the Madness of the People: Nor doth any thing more portend God's Displeasure against a Nation, than when he suffers the Confluence and Clamours of the Vulgar, to pass all the Boundaries of Laws and Reverence to Authority.

Crowns

Crowns have their Compass, Length of Days
 their Date,
 Triumphs their Tombs, Felicity her Fate :
 Of more than Earth, can Earth make none Par-
 taker ;
 But Knowledge makes the King most like his
 Maker.

Queen *Elizabeth* said in Prison, The Skill of a
 Pilot is best known in a Tempest ; the Valour of
 a Captain, in Battle, and the Worth of a Christian,
 in Time of Tryal.

A MEDITATION when awake in the Night.

WHILE Night in solemn Triumph reigns,
 Ascend, my Soul, the heav'nly Plains ;
 Thy Flight to these gay Regions take,
 Angels and God are still awake :
 The smiling Stars will light thy Way
 To the joyful Realms of Day ;
 While drowsy Men with idle Themes,
 Fantastick Joys and airy Dreams,
 Are entertain'd, do thou converse
 With Heav'n, and heav'nly Strains rehearse ;
 Visit the peaceful Climes above,
 And thro' the Fields of Pleasure rove ;
 Forget the Scenes of Care and Strife,
 And walk among the Trees of Life ;
 Taste the rich Fruits of Paradise,
 And bathe in flowing Streams of Bliss ;
 Solac'd in those eternal Springs,
 Lose ev'ry Thought of mortal things.

The Grace of God is a kind of heav'nly Dew,
 without the continual Supply of which, our Souls

are in the same Condition, in which we see a dry and barren Ground, that is parch'd with the scorching Heat of the Sun, and without any Relief from the Rain and Dew of Heaven, and by this Means becomes unfruitful; wherefore Christians should make it their first and great Business, carefully and diligently to endeavour to obtain the Grace of God, without which, all the Honours, Pleasures and Riches of this World, cannot exempt them from being in the same Condition, in the Sight of God, as is a Piece of Ground that is destitute of the Rain and Dew of Heaven; that is, altogether useless, barren and unprofitable to God and Man.

Nothing, ah, nothing Virtue only gives
Immortal Praise, that only ever lives.

What Pains wait Vice! what endless Worlds
of Woe,

You know full well! but may you never know.

Q. By what Fitness, or Sympathy, is the Vine taken to be the Emblem of the Wife?

A. As the Vine on the Sides of the House, being neither so high as the Top, nor so low as the Bottom, is an Ornament to the House; so the Wife, placed in the middle Condition, neither as the Head, nor as the Foot, but by the Side, as a Companion; (for they are Companions that walk Side by Side;) and is ornamental to them both: And as the Vine yields the fairest Shade of any Tree to sit under; so must the Wife be the Shade and Delight of her Husband: And as there is no Tree more sensible of Wrong than the Vine; for cut it, and it will wither, and waste away; so must the Wife, at any just Reproof, be tender and sensible, as the Vine of decaying: And as the Smell of the Leaves of the Vine drives away, in Summer, all noisome Beasts and Serpents; so must the

the Thoughts of a Husband, drive away, in the Wife, all evil Provocations, and harmful Intentions: And as the Vine being but a weak Tree, hath the Wall to support it; so must the Wife, the weaker Sex, be supported by the Husband, the stronger; as the Poet writes:

The fruitful Vine, and virtuous Wife,
Are both for Man's Delight;
For Joy and Comfort in the Day,
And Peace both Day and Night:
To good End both of them were made,
And so they both are still;
But oftentimes they are abus'd,
Unto most dang'rous Ill;
But then we find it so fall out,
That these two weaker Things,
Do overcome the Strong, the Wife,
The Greatest, even Kings.

Prov. xxxi. 10,—31. ' Who can find a virtuous
' Woman? for her Price is far above Rubies.
' The Heart of her Husband doth safely trust in
' her, so that he shall have no need of Spoil. She
' will do him good, and not evil, all the Days of
' her Life. She seeketh Wool, and Flax, and
' worketh willingly with her Hands. She is like
' the Merchant Ships, she bringeth her Food from
' afar. She riseth also while it is yet Night, and
' giveth Meat to her Household, and a Portion to
' her Maidens. She considereth a Field, and
' buyeth it: With the Fruit of her Hand she plant-
' eth a Vineyard. She girdeth her Loins with
' Strength, and strengtheneth her Arms. She per-
' ceiveth that her Merchandise is good: Her Can-
' dle goeth not out by Night. She layeth her
' Hands to the Spindle, and her Hands hold the
' Distaff. She stretcheth out her Hand to the
' Poor; yea, she reacheth out her Hands to the
' Needy.

• Needy. She is not afraid of the Snow for her
 • Household: For all her Household are clothed
 • with Scarlet. She maketh her self Coverings of
 • Tapestry, her Clothing is Silk and Purple. Her
 • Husband is known in the Gates, when he sit-
 • teth among the Elders of the Land. She maketh
 • fine Linen, and selleth it, and delivereth Girdles
 • unto the Merchant. Strength and Honour are
 • her Clothing, and she shall rejoice in Time to
 • come. She openeth her Mouth with Wisdom,
 • and in her Tongue is the Law of Kindness.
 • She looketh well to the Ways of her Household,
 • and eateth not the Bread of Idleness. Her Chil-
 • dren arise up, and call her blessed; her Husband
 • also, and he praiseth her: Many Daughters
 • have done virtuously, but thou excellest them
 • all. Favour is deceitful, and Beauty is vain:
 • but a Woman that feareth the Lord, she shall
 • be praised. Give her of the Fruit of her Hands,
 • and let her own Works praise her in the Gates.'

External Beauty, Shape, and pleasant Face,
 Deck not a Woman; but th' internal Grace.

Q. How should Man and Woman be made equal in Marriage?

A. Let the Man be inferior in State and Birth,
 and then Marriage makes them equal; she, the
 better in Descent and Substance; he, the better
 in Sense and Sex. *Solon*, the Philosopher, said, up-
 on the Marriage of his Friend's Daughter, that
 whosoever hath got a good Son-in-Law, hath
 found a Son, or rather better than a Son; but
 he that hath got an evil one, had lost a Daugh-
 ter.

We find in the Relation of *Isaac's* Marriage,
 an admirable Model of Holiness; where the En-
 quiry is not after Portion, or Wealth; but into
 the Manners and Innocence of the Party, and is
 undertaken

undertaken with great Care, and many Prayers, and by the Advice and Mediation of wise and holy Persons. A Reverend Divine advis'd all young Women to learn of *Rebeccah*, who veil'd her self as soon as she saw *Isaac*, to express their Modesty and Shamefacedness, even to their Husbands themselves, by endeavouring to gain their Hearts, not so much by their Beauty and Dressing, which *Rebeccah* might have done, as by their Modesty, and the Holiness of their Manners and Conversation.

Q. How comes it, that the Husband seeks the Wife, and not the contrary, the Wife the Husband ?

A. Because the Man seeks that which he formerly lost, that is, his Rib ; which was taken from him, in the forming the Woman out of his Side ; and therefore, when a Man marries a Wife, what doth he but bring back the Rib which he formerly lost ?

Q. Why do the *Jews* break the Glass in which the Bride and Bridegroom drink ?

A. To admonish them, that all Things in this World are transitory, and brittle as Glass ; and therefore, they must be moderate in their Pleasures and Desires.

Q. What Custom had some *Grecians* in marrying their Daughters ?

A. When the Bride was carried Home to her Husband, they used to burn, before the Door, the Axletree of the Coach in which she was brought thither ; giving her to understand by that Ceremony, that she must refrain her self from gadding abroad, and that being now joined to a Husband, she must frame her self to live and tarry with him, without any Thoughts of Departure.

Marry not for Beauty, without Virtue ; nor for Riches, without good Conditions : *Solomon*, amongst many other notable Sentences fit for this

this Purpose, saith, that ‘ a fair Woman without
 ‘ discreet Manners, is like a gold Ring in a Swine’s
 ‘ Snout.’ And if you marry for Wealth of her
 Portion, you will be often told : And if you mar-
 ry for Beauty, then will your Sorrow be the more
 increased ; for she will say, She was blind in having
 thee ; for she might have had Captain such a one ;
 or this Gentleman, or that, or t’ other ; so that
 you’ll have no Occasion to ask one bad Word of
 her in seven Years ; for she will give you enough,
 without asking.

If you marry a haughty Woman, you ought
 to have a good Estate ; for you will find a proud
 Wife, in a low Station, will be an uncomfortable
 Companion, and the first, in Adversity, that will
 lend a helping Hand to your Ruin.

He that marries a proud Wife, is as unhappy
 as he that hath a rebellious Nation to govern ;
 for as the latter must grant every Petition of his
 People, to secure Peace in his Kingdom ; so must
 the former grant every Request of his Wife, to se-
 cure the same in his Family. Pride, in a Wife,
 makes a Man seem little ; it often compels him to
 submit, where he has a Right to govern. He
 that hath a prudent Wife, hath a Guardian Angel
 by his Side ; but he that hath a proud Wife, hath
 the ——— at his Elbow. Pride is the Parent of
 Iniquity, the Innovator of Vice, the Seed of Re-
 bellion, and the Rise of Faction : Pride lost Man-
 kind his Paradise, the World its Peace, and made
 a Devil of an Angel.

These three things are well-pleasing in the Sight
 of God, *viz.* Concord between Brethren, Love and
 Charity between Neighbours, and a Man and his
 Wife agreeing well together.

It would be well if Children would consider the
 Obligations they owe to their Parents, to whom,
 next to God, they are most indebted. We have
 more Reason to love them, than they have to love

us: But, 'tis true, they are led by Nature, to be infinitely kind to us, and we should be led by Reason, to be infinitely grateful to them: Yet we see when Parents grow old, and need their Childrens Assistance, how seldom is it chearfully given them! for whatsoever they do for them, seems to be more burthensome, than what they will do, perhaps, for those, to whom they have no Obligation.

Unto thy Parents, yield Observance due,
That God may bless thee, and thy Age renew.

Undertake no Action without Advice from Heaven, asking Counsel of God by Prayer: He blesteth or blasteth our Endeavours, according as we own our Dependence upon him, and Engagements to him.

Think it not sufficient that you do not an ill thing; you must not only not do an hard thing to any; but be kind and charitable, as well as just and honest; always endeavouring to do the utmost Good you can, by a Life of universal Usefulness.

Promise nothing which may prejudice thee in the Performance; but perform what thou hast promised, tho' it be to thy real Prejudice. A wise Man measures his Promises by his Abilities, and he measures his Performances by his Promises.

Our Thoughts are weak, our Resolutions are too often broken; it must be God that works in us, by the secret Motions of his holy Spirit, to keep us in any thing that is good. Let us, then, earnestly implore the Divine Goodness to guide us, to counsel us, to establish us; for without him we can do nothing.

The Marks of a true Conversion are admirably well express'd in the Prodigal Son; he sees his Misery and leaves it; he returns to his Father, and gives himself to him. Let us also forsake Sin,
and

and turn to God from the bottom of our Souls, and he will have Bowels of Compassion for us. Let us be sorrowful, like this young Man, for having forsaken our Father's House; and let us esteem our selves happy, for having again been received into it. Thus will our Repentance be always enliven'd with Thoughts mix'd with Love, and accompanied with Peace and Joy.

It is certainly very good to love one's Children, and it is but a Piece of Justice to love those better than others, who are more virtuous; but it is of dangerous Consequence to give too open Marks of it; because this may be pernicious to the Beloved, by raising the Envy of those who see him prefer'd before them, and Fathers ought, in this Case, to consider, that they can scarce procure a greater Advantage to their Darlings, than to make them to be beloved of all their Brethren. And we need not wonder, if we see that a Piece of Land, or a particular Legacy given to a best beloved Son, doth excite the Envy of all his Brethren, because we see that a Coat only, which *Jacob* gave *Joseph*, was the Occasion of their great Aversion and hatred unto him.

There's no Disturbance in the Heav'ns above;
And heav'nly Souls do nothing else but Love.

The Charity of *Joseph* is an admirable Figure of the unparallell'd Goodness and Mercy of *Jesús Christ*, who being sold by his own Brethren, not only forgave them their putting him to so painful a Death; but also made the Blood which they so cruelly spilt, the Price of their Redemption, and the Balsam to cure their mortal Wounds. *Joseph's* Brethren sold him to prevent and frustrate that Greatness which his Dreams seem'd to presage to him; and their very selling him, became the

the sure Means of his Exaltation and future Glory. *Joseph* was not lifted up with Pride by his sudden Removal from a Dungeon-Darkness, to the highest Meridian of Court-Glory: For as his Afflictions could not depress him; so neither could his high, and unlook'd for, Honour lift him up: He received, with an equal and indifferent Temper, from the Hands of God, the good and evil Things of this World, and continually kept his Heart in that uniform Moderation, that in the midst of his great Power, he never had a Thought of revenging himself on those, who by their Calumnies had so unjustly afflicted him.

It should be an indispensable Rule of Life, to contract our Desires to our present Condition, and whatever may be our Expectations, to live within the Compass of what we actually possess.

One Man succeeds in every thing, and so loses all; another meets with nothing but Crosses and Disappointments, and thereby gains more than all the World is worth.

On Providence all Accidents depend,
For their Beginning, Progress, and their End;
Nature's Supplies will no Time fail to thee,
If thou with needful Things contented be.

Unwillingly undertake a Suit of Law, and most willingly make an End of it. Chuse rather to buy Quietness with some Loss, than to gain much by Strife and Contention; for going to Law is one of those lawful Things, which are very difficultly manag'd without Sin; it's rare if a Man wrongs not his Soul by endeavouring to preserve his Estate. It was advis'd of Christ, 'if any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also.' The Reason is evident, lest the Lawyer should come between, and strip you naked of your Shirt.

W.

We should govern our Lives and Actions, as if the whole World were to see the former, and read the latter ; for what doth it signify, to make any thing a Secret to our Neighbours, when, to God, who is the Searcher of our Hearts, all our Privacies are open ?

Swear not rashly in your ordinary Discourse ; for this will render the Truth of all you say suspected by wise Men : He that swears vainly, ought not to be much credited when he speaks truly ; because he that dreads not an Oath, will not tremble at a Lye.

*These Lines were wrote by a Gentleman
who lost his Watch in a Tavern.*

A Watch lost in a Tavern is a Crime ;
See how by drinking Men do lose their Time !
A Watch shews Time, and Time it will away,
Then why should I expect my Watch to stay ?
He that a Watch wou'd wear, this must he do,
Pocket his Watch, and watch his Pocket too.

These

*These Lines were wrote by a Gentleman in
the hard Frost in 1739, when the Lords
Tullamore and Montjoy not only con-
tributed greatly to the Relief of the Poor,
but went to various Gentlemen in the
City of Dublin to collect for them.*

TH O' nipping Frost doth chill our Isle,
And lock up gen'rous Nature's Store,
The Poor amidst its Rigour smile,
All o'er its hospitable Shore;
For what th' inclement Frosts deny
The charitable Great supply.

*Wrote on a Head-Stone in the Round-
Church Yard.*

FR A I L Man and Woman, that dost by me
pass,
Thou may'st believe, as thou art, once I was;
And this Instruction thou may'st learn by me,
That as I am, so thou must one Day be.

*Wrote on a Head-Stone in Carlow Church
Yard.*

I Had my Part of worldly Care,
When I was living, as you are;
But God from it hath set me free,
And to himself hath taken me.

Wrote

*Wrote on a Stone in Glasnevin Church
Yard.*

LAMB's Wit and Humour can't decay,
Until his Friends are swept away :
His Soul excell'd his lovely Form,
Which radiant Virtue did adorn ;
On Earth by virtuous Men belov'd,
We hope by thee, great God, approv'd.

QUICKLY will my Glass of Life be run,
And with it all my Joys and Sorrows gone;
Then I no more shall feel a vain Desire,
But cold and peaceful to the Grave retire ;
No more shall weep for the licentious Wrongs
Of Judgments rash, or Scourge of stand'rou
Tongues.

Pleasure would court in vain, and Beauty smile ;
Glory in vain my Wishes would beguile ;
The Persecutor's Rage I would not fear,
Let Death in ev'ry horrid Form appear,
And with his keenest Darts my Breast assail.
When Breath and ev'ry vital Spring shall fail,
This sacred Flame on brighter Wings shall rise,
And unextinguish'd reach its native Skies.
'Tis finish'd ; now the great deciding Part,
The World's subdu'd, and Heav'n has all my
Heart.
Earth's gawdy Shews, and Poms of Courts, adieu,
For ever now I turn my Eyes from you.

OH!

O H! that I once were in that City,
 Where Hallelujahs are the Ditty !
 Where Contemplation is the Diet ;
 Sure that's the Place where Man is quiet !
 Oh! that I once were in that Court,
 Where blessed Spirits do resort !
 Where Love, and Joy, and Peace, abound,
 Sure that's the Place where Man is crown'd.

The greatest Pleasure of Life is Love; the
 greatest Treasure, Contentment; the greatest Possessions,
 Health; the greatest Ease is Sleep, and
 the greatest Medicine, a true Friend.

Let the Lord save my Soul, and then, as to
 every Thing else, let him do with me and mine
 as seemeth good unto him, I will never find Fault
 with any thing that God doth. Not as I will,
 but as thou wilt. Patience must be our Staff,
 and Meekness our Guide, until we have pass'd
 through all the Stages of our Pilgrimage, and arrived
 safe at the Gates of the heavenly *Jerusalem*.

Never be lift up with the Applaudings, nor
 cast down by the Despisings, of Men; neither
 Praise nor Reproach are much to be accounted of,
 while we are innocent and make God our Friend.

A Christian, that knows God is his Portion,
 can rejoice in Tribulation, and triumph in Affliction,
 and live happily, contemplating upon God,
 though all the Things of this World fail him.

Grace is of all Blessings the richest, and Peace
 is of all Comforts the sweetest: There can be no
 Peace without Grace, and where there is Grace
 there will be Peace.

Chuse the Glory of God for your End; his
 Word for your Rule; his Spirit for your Guide;
 his Son for your Lord and Saviour; his Ordinances
 for the Means of your Salvation, and his
 People for your Companions.

A YOUTH'S REQUEST.

M ay God preserve my Parents ev'ry Day,
 A nd still direct them in thy perfect Way ;
 R eward them, Lord, for their great Care of me
 G ive unto them the true Felicity.
 R eligion teaches me for to obey
 E ach just Command of theirs ; and what they say
 T hen always shall observed be by me,
 T ill from this fading Life I shall be free.

B estow on them and me thy heav'nly Grace ;
 R efresh us then, as we do run our Race.
 E ternal Lord, we hope to see thy Face :
 T hen shall our Joy and Comfort so excel,
 T he best way then, is to learn to live well.

P raises to thee, my God, I justly owe ;
 E ach Day thy Blessings do upon me flow ;
 T hought cannot reach those things thou dost
 bestow.

E ternal Excellence ! I will thee praise,
 R esolv'd in Gratitude to end my Days.

B lessings which can't be told thou dost impart,
 R eliev'st those Souls, whose Hope alone thou art ;
 E asest their Grief, and dost rejoice their Heart.
 T he thoughtful Christian's Rule should always be
 T o thank our bounteous Lord continually.

I.
W HEN all thy Mercies, O my God !
 My rising Soul surveys,
 Transported with the View, I'm lost
 In Wonder, Love, and Praise.

II. O

II.

Oh, how shall Words with equal Warmth
My Gratitude declare,
That glows within my ravish'd Heart?
But thou can'st read it there.

III.

Thy Providence my Life sustain'd,
And all my Wants redrest,
When in the silent Womb I lay,
And hung upon the Breast.

IV.

To all my weak Complaints and Cries,
Thy Mercy lent an Ear,
Ere yet my feeble Thoughts had learnt
To form themselves in Pray'r.

V.

Unnumber'd Comforts to my Soul
Thy tender Care bestow'd,
Before my Infant-Heart conceiv'd
From whence those Comforts flow'd.

VI.

When in the slipp'ry Paths of Youth
With heedless Steps I ran,
Thine Arm, unseen, convey'd me safe,
And led me up to Man.

VII.

Thro' hidden Dangers, Toils, and Deaths,
It gently clear'd my Way,
And thro' the pleasing Snares of Vice,
More to be fear'd than they.

VIII. When

VIII.

When worn with Sickneſs, oft haſt thou
With Health renew'd my Face ;
And, when in Sins and Sorrows ſunk,
Reviv'd my Soul with Grace.

IX.

Thy bounteous Hand, with worldly Blifs,
Hath made my Cup run o'er,
And, as a kind and faithful Friend,
Has doubled all my Store.

X.

Ten thouſand thouſand precious Gifts
My daily Thanks employ ;
Nor is the leaſt a chearful Heart,
That taſtes thoſe Gifts with Joy.

XI.

Thro' ev'ry Period of my Life,
Thy Goodneſs I'll purſue,
And after Death in diſtant Worlds
The glorious Theme renew.

XII.

When Nature fails, and Day and Night
Divide thy Works no more,
My ever-grateful Heart, O Lord,
Thy Mercy ſhall adore.

XIII.

Thro' all Eternity to thee
A joyful Song I'll raiſe ;
For, Oh ! Eternity's too ſhort
To utter all thy Praise.

There

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There is nothing in itself more excellent than Religion; but to raise Quarrels and Disputes about it, is to dishonour it. It is admirable to me, that that which was design'd to make us happy in another World, should, by its Divisions, make us most miserable in this; and that what was ordain'd for the saving of Men's Souls, should be perverted to the taking away their Lives.

A sound Faith is the best Divinity; a good Conscience the best Law, and Temperance the best Physick.

The best way to keep out wicked Thoughts, is, always to be employ'd in good ones: Let your Thoughts be where your Happiness is, and let your Heart be where your Thoughts are; so, tho' your Habitation be on Earth, your Conversation will be in Heaven.

Make use of Time, if thou lovest Eternity: Know, Yesterday cannot be recall'd; To-morrow cannot be assur'd; To-Day is only thine, which, if once lost, is lost for ever.

Consider the Shortness of your Life, and Certainty of Judgment; the great Reward for the Good, and severe Punishment for the Bad; therefore make even with Heaven by Repentance at the End of every Day, and so you shall have but one Day to repent of before your Death.

Honours may leave their Owners, Riches may Assume swift Wings, and quickly fly away: Pleasure, like Lightning, but salutes our Eyes, With one bright Flash, and then falls sick and dies; But Learning, and the Knowledge of rare Arts, That Man the most enjoys, that most imparts; Endeavour, therefore, that your Breast and Brain The best of Learning's Treasures may retain.

For a Man to be endowed with Learning, and Knowledge in the useful Arts and Sciences, de-

serves Commendation ; but for a Man to employ such Endowments to the Honour of God, and the Service of his Prince and Country, is highly commendable.

He that would be before-hand with the World, must be so with his Business ; 'tis not only ill Management, but argues a great deal of Sloth, to defer that till To-morrow, which ought to be done To-day.

No Pleasure is deny'd to the painful Person. By Use and Labour a Man may be brought to a new Nature ; for as the sweetest Rose grows upon the sharpest Prickle, so the hardest Labours bring forth the sweetest Profit.

The Rudiments of Arithmetick are very significant Lessons to us ; by our Birth we have our Being ; Youth is Addition ; Manhood, Multiplication ; Old Age, Subtraction ; and Death, Division.

We ought not to discover the Imperfections of a Husband before his Wife ; of a Father before his Children ; of a Lover in Company with his Mistress, nor of Masters in Presence of their Scholars ; for it touches a Man to the Quick, to be rebuked before those whom he desires should think honourably of him.

A constant and moderate Sobriety is much better than violent Abstinences, made by Fits, and mingled with many Intermissions.

You will never better remember your self, than when you shall think that some Day you must die. The Consideration of Death is admirably fruitful ; for it teaches us, what we are now ; it shews us, what we shall be one Day, and instructs us, what we ought to do during the Course of this Life : In fine, Death is the most exact Rule of Men's Lives, and the Contemplation thereof does them more good than they imagine to themselves.

Learning

Learning is the only Ornament and Jewel of Man's Life, without which he cannot attain to any manner of Preferment in a Common-Wealth.

Antisthenes the Philosopher being asked, what he got by his Learning? Answered, That he could talk with himself; he could live alone, and need not to go abroad, and be beholden to others for Delight. It was justly said of Sir *John Mason*, that Seriousness is the best Wisdom; Temperance the best Physick, and a good Conscience the best Estate.

When News came to King *Anaxagoras* of the Death of his Son, at which it was thought he would have been much troubled, he only calmly replied, I know that I begat him mortal.

King *Artaxerxes* being almost ready to perish for Thirst, was constrained to drink puddle Water, and protested, 'He never drank Wine with half that Delight, wherewith he now relished this filthy Water.' To the hungry Soul every bitter Thing is sweet, in a Time of Necessity, a little seems much, and that which is bad appears very good.

Cato was so grave, so wise, so good a Man, that none durst commit any Sin in his Presence, whence it grew to be a proverbial Caveat among the *Romans* one to another, 'Take heed what you do, *Cato* sees you.' O how should Christians stand in Awe of the all-seeing God, and say to their own Hearts, and one to another, 'Take heed of your Ways, for the Lord looks on you!'

If any speak ill of thee, consider whether he has Truth on his Side; and if so, reform thyself, that his Censures may not affect thee. The Way to silence Calumny, is to be always exercised in such Things as are Praise-worthy.

Seneca mentions a noble Saying of *Demetrius*, That nothing would be more unhappy than a Man that had never known Affliction; and com-

' pares Prosperity to the Indulgence of a fond Mo
 ' ther to a Child, which often proves his Ruin
 ' but the Affections of the Divine Being, to tha
 ' of a wise Father, who would have his Sons exer
 ' cised with Labour, Disappointment, and Pain
 ' that they may gather Strength, and improve
 ' their Fortitude.'

No Calamity can happen to us when once we
 have a sufficient Fund of Patience, and Reason to
 overcome it.

Men complain and repine in bad Fortune, and
 are insolent and insupportable in good Fortune.
 There is no Condition but is subject to some Vice
 but only that which imitates Virtue, keeping con
 stantly the Middle, and carefully declining from all
 the Extremes. You see then, that it is not so dif
 ficult, as it is commonly imagined, to acquire Vir
 tue; we should endeavour to support bad Fortune
 without repining, and to live in Prosperity without
 Arrogance.

In virtuous Actions strive for to outvie,
 And not with vicious Habits to comply;
 For Virtue in, and by, all, is commended,
 And Vice is both by God and Man condemned.

A wise Man makes all his Passions subservient to
 his Reason. Of all Passions there is none so extra
 vagant and outrageous as that of Anger; other Pas
 sions sollicit and mislead us, but this runs away
 with us by Force, hurries us as well to our own, as to
 another's, Ruin; it falls many times upon the wrong
 Person, and discharges itself upon the Innocent.
 Instead of the Guilty, and makes the most trivial
 Offences to be capital, and punisheth an inconside
 rate Word, perhaps with Fetters, Infamy, or
 Death; it allows a Man neither Time nor Means
 for Defence, but judges a Cause without hearing
 it, and admits of no Mediation; it spares neither
 Friend

friend nor Foe, but tears all to Pieces, and casts human Nature into a perpetual State of War.

There is no surer Argument of a great Mind, than not to be transported to Anger by any Accident whatsoever; the Clouds and Tempests are formed below, but all above is quiet and serene; which is the Emblem of a brave Man, that masters all Provocations, and lives within himself.

In the Morning, I love to converse with the Dead; at Noon, with the Living; and at Night, with myself.

The holy Martyrs were an evident Proof of exemplary Goodness; who, by their Patience and Constancy confounded and terrified the most resolved and cruel Tyrants, and by the dazzling Lustre of their Graces, did either daunt, or convert, their every Tormentors and Executioners: Insomuch that those that hated and despised them, began to love, esteem and reverence them; and by the transforming Virtue of the Divine Light, which beamed forth from them, became the Adorers of that sovereign Truth; when, as before they had been the Murderers of those who had so boldly and generously defended it.

Virtue hath such a comely Shape and Mien,
That if she could with mortal Eyes be seen,
The giddy World would cease for to adore
Her rival Vice, and doat on her no more.
The Sweetness which a Hymn or Psalm affords,
Is when the Soul unto the Lines accords.
In blooming Youth to Virtue's Paths incline,
And let bright Truth in all your Actions shine;
Despise the false Allurements Vice imparts,
No Joys so pure as from an upright Heart.

We are taught by the Example of primitive good Men, that all true Christians, who have their Hearts inflamed with the Love of Heaven, should offer

up themselves with Joy to God, and take patiently and chearfully from his Hands, whatsoever Sufferings he is pleased to lay upon them, and try them by, without reflecting on the Indiscretion and Malice of those who may have occasioned the same; they think it their Happiness and Glory to suffer for his sake, to whom they are so infinitely obliged; and therefore are so far from having any Aversion for the Instruments of their Sufferings, that they rather consider them as their Benefactors, who open a Way for them to obtain an eternal Crown of Glory.

The House of Mourning solid Joys doth bring,
 Whilst that of Mirth behind it leaves a Sting;
 If God be not our Guide, our Guard, our Friend,
 Eternal Death will be our Journey's End.

We must not let our Grief be too profound,
 Man's Pain should be no greater than his Wound;
 Controul thy Passions, Virtue's greatest Foes,
 Lies there obscured, be sure to vanquish those;
 Our own self-Conquest is the most victorious,
 And renders Men most virtuous and most glorious.

Let God be last in thy Thoughts at Night when thou sleepest, and thy first Thoughts in the Morning when thou awakest; so shall thy Fancy be sanctified in the Night, and thy Understanding rectified in the Day; so shall thy Rest be peaceable, thy Labours prosperous, thy Life pious, and thy Death glorious. *Amen.* So be it.

A new Version of the Twenty-third Psalm.

I.

THE great Jehovah is my Friend,
My Shepherd, and my Guide;
By whose almighty Providence
My Wants are all supply'd.

II.

I browse upon the tend'rest Grass,
'Till blazing Noontide's come;
Then shady Walks my Portion prove,
'Till Ev'ning calls me home.

III.

My Soul, much like a wand'ring Sheep,
Would from his Pastures stray,
Did not my Shepherd, and my Guide,
Conduct me in the Way.

IV.

When Death, with all his gloomy Train,
Invades my Soul with Fear;
My Shepherd, with his friendly Crook,
To comfort me draws near.

V.

Though Foes by Numbers hem me round,
The Lord is still my Friend;
With chearful Wine my Cup runs o'er;
He'll constant Blessings send.

VI.

For all thy Blessings then, O Lord,
What Off'ring shall I bring?
A humble Heart by thee prepar'd,
That will thy Praises sing.

Q. What is related of the Book of *Psalms*?

A. The Book of *Psalms* is a rich Jewel, whose Price and Value cannot well be conceived, much less fully express'd. Some Divines have call'd it the Christian's Garden of Pleasure, stor'd with the most delightful Flowers and exquisite Fruits: Others have term'd it their Magazine and Armoury, where they are furnished with Arms of Proof, for all Combats whatsoever: Others, their Exchequer and Treasury, fill'd with choice Riches: Others, an Apothecary's Shop, stor'd with excellent Medicines, and infallible Remedies against the various Maladies of the Soul: Others have considered it as the true Representation of a Believer: An exquisite Mirror of the inconceivable Grace of God, and a perfect and full Compendium of the whole *Bible*. We find in this Book all manner of spiritual Exercises of Piety, and Patterns and Forms of praising the holy Name of God; of giving Thanks for his Benefits, in Acknowledgment and Gratitude for Mercies received, and a great Number of fervent and earnest Prayers for whatsoever may concern the Glory of God, or the Interest of Believers, as well in general, as in particular; especially in all manner of Crosses, Calamities and Afflictions; with abundance of holy Meditations, solid and powerful Comforts, and efficacious Arguments to strengthen us in Faith, Patience, Hope, and all other divine Virtues and Graces; insomuch that we cannot conceive any Condition a Believer may be in here in this Life, whether of Prosperity or Adversity, of Temptation, or Deliverance, of Fighting or Victory, of Health or Sickness, but he will meet with, in this Book, an Entertainment suitable to it, to the quieting his Conscience, and Advancement of his Salvation: There being no Counsel in Time of Difficulty, nor Support in Affliction, nor Comfort in Sorrow, nor Praises and Elevations of Joy, wherewith

wherewith God doth not fill the Hearts and Mouths
 of his Children, in the Meditation of these sacred
 Poems and sweet Songs of *Israel*, which, by the
 Efficacy of the Holy Spirit accompanying the
 Musick and Expressions of them, excite in their
 Souls holy Sallies and Flights from these Houses
 of Clay, to the blisful Regions of inexpressible
 and immutable Glory.

*A Contemplative Poem on the wonderful
 Works of God.*

YE Woods and Fields, receive me to your
 Shade ;

These calm Retreats my Contemplation aid :
 From Mortals flying to your chaste Abode,
 Let me attend th' instructive Voice of God.
 He speaks in all, and is in all things found ;
 To hear him, I perceive him all around.
 In Nature's lovely and unblemish'd Face,
 With Joy thy sacred Lineaments I trace ;
 O glorious Being ! O supremely fair !
 How free, how perfect thy Productions are !
 Forgive me, while with curious Eyes I view
 Thy Works, and thus thy sacred Steps pursue :
 The silent Valley, and the lonely Grove
 I haunt ; but, Oh ! 'tis thee I seek and love.
 'Tis not the Chant of Birds, nor whisp'ring Breeze,
 But thy soft Voice I seek among the Trees :
 Invoking thee, by silver Streams I walk ;
 To thee in solitary Shades I talk :
 I speak thy dear-lov'd Name, nor speak in vain,
 And Ecchoes long the pleasing Sound retain.
 Reviving Sweets the op'ning Flow'rs disclose,
 Fragrant the Violet, the budding Rose ;
 But all their balmy Sweets from thee they steal,
 And something of thee to my Sense reveal.

Fair look the Stars, and fair the Morning Ray,
 When first the Fields their painted Scenes display
 Glorious the Sun, in his Meridian Height,
 And yet, compar'd to thee, how faint the Light!
 Ador'd Artificer, what Skill divine,
 What Wonders in the wide Creation shine!
 Order and Majesty adorn the whole,
 Beauty and Life, and thou th' inspiring Soul!
 Whatever Grace or Harmony's express'd
 In all thy Works, our God is there confess'd.
 But, Oh! from all thy Works, how small a Part
 Is known to human Minds of what thou art!
 Fancy gives o'er its Flight, in Search of thee,
 Our Thoughts are lost, in thy Immensity.
 What Path is found to these sublime Retreats,
 Where Pleasure banquets in its lovely Seats;
 Where Beauty triumphs in her native Bow'r,
 Uncopy'd yet by the creating Pow'r?
 Ten thousand various Forms divinely fair,
 Sparkle in their supream Ideas there;
 While Wisdom with superior Order shines
 In boundless Schemes, and infinite Designs:
 Wondrous the Prospect, clear and unconfin'd,
 But open only to th' Eternal Mind.
 What tow'ring Intellect, with daring Flight,
 Has made Excursion thro' the Realms of Light?
 The blest Recesses, where th' approachless God,
 From all Duration made his high Abode.
 Who'er has mark'd, with bold enquiring Eyes,
 From whence the secret Springs of Life arise?
 How from their deep exhaustless Source they flow
 To actuate Heav'n, and cheer the World below
 Those dazzling Habitations who has found,
 Where Love in all its heav'nly Charms sits crown'd
 Great Love, th' Almighty Father's first Delight,
 His Image, and the Darling of his Sight,
 The full Resemblance of the Deity,
 Who all his glorious Image stamp'd on thee.

'Twas thou who didst his boundless Thoughts employ,

His sole Complacence, and peculiar Joy,

From Ages unbegun; but who can tell

Thy Generation, or thy Birth reveal?

What Thought can measure back the long Extent

Of nameless Times, or speak thy great Descent?

Before the Hills appear'd, or Fountains flow'd,

Or golden Flames in the blue Æther glow'd;

Before the vast Creation had a Name,

Thou wast in Bliss and Dignity the same.

By thee the Sun, by thee the Stars were made,

The spacious Skies at thy Command were spread;

The Heav'n of Heav'ns, th' Empyrean Coasts

Were form'd by thee, with all their num'rous

Hosts;

Angels, Arch-Angels, Thrones, Dominions, Pow'rs,

Who sing thy Conquest in th' almighty Bow'rs;

For thou dost ev'ry heav'nly Breast enflame,

To speak loud Praises to thy sacred Name;

Their Beings and their Bliss they owe to thee,

Thou equal Offspring of the Deity:

His perfect Image thou dost justly prove;

For all the bright Divinity is Love.

*A Letter from a Duke to his Friend;
supposed to be dictated while he lay on
his Death-Bed.*

BEFORE you receive this, my final State
will be determin'd by the Judge of all the
Earth: In a few Days at most, perhaps, in a few
Hours, the inevitable Sentence will be pass'd, that
shall raise me to the Height of Happiness, or sink
me to the Depth of Misery. While you read
these Lines, I shall be either groaning under the
Agonies

Agonies of absolute Despair, or triumphing in Fulness of Joy.

It is impossible for me to express the present Disposition of my Soul, the vast Uncertainty I am struggling with; no Tongue can express, or utter the Anguish of a Soul suspended between the Extreams of infinite Joy and eternal Misery. I am throwing my last Stake for Eternity, and tremble, and shudder, for the important Event. Good God! how have I employ'd my self? What Enchantment has held me? In what Vanity have my Days been past? What have I been doing, while the Sun in its Race, and the Stars in their Courses, have lent their Beams, perhaps, to light me to Perdition?—I never wak'd till now:—I have just commenced the Dignity of a rational Being:—Till this Instant, I had a wrong Apprehension of every thing in Nature:—I have pursued Shadows, and entertain'd my self with Dreams:—I have been treasuring up Dust, and sporting my self with the Wind:—I look on my past Life, and, but for some Memorials of Infamy and Guilt, it's all a Blank, a perfect Vacancy—I might have graz'd with the Beasts of the Field, or sung with the winged Inhabitants of the Wood, to much better Purpose: I have liv'd but—Oh! but for some faint Hope, a thousand Times more blest had I been, to have slept with the Clods of the Valley, and never heard the Almighty's *Fiat*, nor awak'd into Life at his Command. I never had a just Apprehension of the Solemnity of the Part I am to act till now. I have often met Death insulting on the hostile Plain; with Courage as brutal as that of the warlike Horse, I have rushed into the Battle, laugh'd at the glittering Spear, and rejoic'd at the Sound of the Trumpet, nor had a Thought of any State beyond the Grave, nor of the great Tribunal, to which I might have been summoned,

Where

Where all my secret Guilt had been reveal'd,
Nor the minutest Circumstance conceal'd.

'Tis this which arms Death with all his Terrors, else I could still mock at Fear, and smile in the Face of the gloomy Monarch. 'Tis not giving up my Breath; 'tis not being for ever insensible, is the Cause for which I shrink; no, but it is the terrible Hereafter, the something beyond the Grave, at which I recoil. These great Realities, which in the Hours of Mirth and Vanity I have treated as Phantoms, as idle Dreams—these start forth, and dare me in their most terrible Demonstrations. My awakened Conscience feels something of that eternal Vengeance I have so often defy'd. To what height of Madness is it possible for Human Nature to reach! What Extravagance is it to jest with Death! to laugh at Damnation! to sport with eternal Chains, and recreate a jovial Fancy with the Scenes of infernal Misery! Were there no Impiety in this kind of Mirth, it would be as ill-bred, as to entertain a dying Friend with the Sight of an Harlequin, or the Rehearsal of a Farce. Every thing in Nature seems to reproach this Levity in human Creatures; the whole Creation, but Man, is serious; Man, who has the highest Reason to be so, on account of his short and uncertain Duration. A condemned Wretch may, with as good a Grace, go dancing to his Execution, as the greatest Part of Mankind go on with such a thoughtless Gaiety to their Graves.

O my dear *Philario*! with what Horror do I recal those Hours of Vanity we have wasted together!—Return ye lost neglected Moments, now should I prize you above the Eastern Treasures!—Let me converse in Cottages, may I but once more stand a Candidate for an immortal Crown, and have my Probation for celestial Happiness.

Ye

Ye vain Grandeurs of a Court, ye sounding Titles and perishing Riches, what do ye now signify? What Consolation, what Relief can you give me? I have had a splendid Passage to the Grave—I die in State, and languish under a gilded Canopy—I am expiring on soft and downy Pillows, and am respectfully attended by my Servants and Physicians—my Dependants sigh—my Sisters weep—my Father bends beneath a Load of Years and Grief—My lovely Wife, pale and silent, conceals her inward Grief and Anguish—My Friend, the generous *Philades*, who lov'd me as his own Soul, suppresses his Sighs, and leaves me to hide his secret Grief; but Oh! which of them will answer my Summons at the great Tribunal? Which of them shall bail me from the Arrest of Death? Who will descend into the dark Prison of the Grave for me? Here they all leave me, after having paid a few idle Ceremonies to the breathless Clay, which, perhaps, may lie repos'd in State, while my Soul, my only conscious Part, may stand trembling before my Judge. My afflicted Friends, it is probable, will lay the senseless Corpse in a stately Monument, inscrib'd with, *Here lies the Great*; but could the pale Carcase speak, it would soon reply,

————— *False Marble, where?*
Nothing but poor and sordid Dust lies here.

While some flattering Panegyrick is pronounced at my Interment, I may, perhaps, be hearing my just Condemnation, at a superior Tribunal, where an unerring Verdict may sentence me to everlasting Infamy; but I cast my self on his absolute Mercy, through the infinite Merits of the Redeemer of lost Mankind. Adieu, my dear *Philario*, till we meet in the Kingdom of Spirits.

A Letter

*A Letter from a young Lady, to a Lady
her Friend, a few Days before she died.*

My dear Lady,

MY Sands are now running low: The Springs of Life will soon cease: The Dust is returning to its native Dust, and the immortal Part to its great Original: The happy Day is dawning, which shall never be shaded with succeeding Night. Some Glimmerings of celestial Glory break through the Gloom, and scatter the Horrors of Darkness. I hear from far the Harps of Heaven, in soft Preludiums, call me to the Skies. I shall shortly mingle with the Morning Stars, and converse with the first-born Sons of Light. I shall enter the blissful Assembly, and be number'd among the glittering Attendants of the Empyrean Courts. The supreme Excellence will unveil himself, and suffer me to gaze on uncreated Beauty. I shall feel the Force, and breathe the Raptures, of immortal Love. The smiling Moments, crown'd with Joy and ever-blooming Life, must now begin their everlasting Round. The stormy Ocean is past; the short Fatigue fulfill'd; the peaceful Haven is in view; I am just setting my Foot on the blissful Coast, the charming Land of Love. The aromatick Breezes already meet me from the fragrant Shore, and cheer me in the last Faintings of Nature.

My dear Lady *Frances*, adieu: Till now I never bid you a glad Farewel, nor parted without Reluctance; but we shall meet in more serene Climates—we shall meet in the Fulness of Joy, in the Elevations of immutable Glory, where they sing the Song of *Moses*, the Servant of God, and the Song of the Lamb, saying, *Great and marvellous*

wellous are thy Works, Lord God Almighty; just and true are thy Ways, O thou King of Saints! Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy: For all Nations shall come and worship before thee; for thy Judgments are made manifest.

Mine, indeed, by a just Decree of Recompence, will be a Station far below yours: My Probation has been only the passive Exercise of Content and Patience; but such Virtue as yours, which has triumph'd over all the gay Allurements of the World, will meet a glorious Distinction; the noble Army of Martyrs will receive you to their Number, grace you with the radiant Circlet and victorious Palm, and record your Conquest in the Annals of Heaven.

I speak this to to animate your Virtue, to encourage you in the Race of Glory. I am now past Flattery or Dependence on the greatest of Mortals; but I feel the most tender Concern for your Happiness, and shall carry the gentle Impression to the Regions of exalted Bliss, the native Dominions of Love, to which I am now going. I see, methinks, the glimmering of celestial Light, and bless the Dawning of everlasting Day: The Shadows are flying, and the Heavens opening their inmost Glories before me: In a few Days I shall enter the blissful Habitations, the dazling Recesses of the most High; whom I shall behold in full Perfection, exalted in Majesty, and compleat in Beauty. My Hopes are unbounded; I set no Limits to my Expectations; for *in his Presence is Fulness of Joy, and at his Right-Hand are Pleasures for evermore.* Millions of Ages of Happiness are before me—the Prospect stretches to an immeasurable Length—my Soul presses forward, and calls Eternity itself her own.

When

When shall the Curtain fall, and these blest Eyes
Meet all the dazzling Wonders in the Skies ?

O rend the hated Veil, and take away

The dull Partition of this brittle Clay.

Come heav'nly Day, which ne'er shall see a
Cloud ;

Come chearful Smiles, from the bright Face of
God.

The Angels call, they call me from above,

And bid me hasten to the Realms of Love :

My Soul with Transport hears the happy Doom :

I come, ye gentle Messengers, I come.

Earth flies, with all the Charms it has in store,

Its Snares and gay Temptations are no more :

While Heav'n appears, and the propitious Skies

Unveil their inmost Glories to my Eyes ;

To Mortals, and their Hopes, I bid adieu,

And ask no more the rising Sun to view ;

For, Oh! the Light himself, with Rays divine

Breaks in, and God's eternal Day is mine.

Q. Into how many Parts have the Ingenious
and Learned divided the Age of Man's Life.

A. The Age of Man they reckon to be three-
score Years and twelve, which they divide into
twelve Parts, according to the twelve Months of
the Year, reckoning for each Month six Years,
and *January* is reckoned for the first six Years,
which are of no Virtue nor Strength. In this Sea-
son little on the Earth groweth ; so Man, after
that he is born, till he be six Years of Age, is of
little or no Wit, Strength, or Cunning, and can
do little or nothing that cometh to any Profit.
Then cometh *February*, and the Days lengthen,
and the Sun gives more Heat : Then the Fields
begin to wax green ; so the other six Years, till he
be twelve, the Child begins to wax bigger, and
is apt to learn such things as are taught him.
Then

Then cometh the Month of *March*, in which the Labourers sow the Earth, plant Trees, and build Houses: The Child in these six Years learneth Doctrine and Science, and is fair, and pleasant, and loving; for then he is eighteen Years of Age. Then cometh *April*, when the Earth and the Trees are covered with green Flowers, and in all Parts Goods increase abundantly: Then cometh the young Man to gather sweet Flowers of Hardiness; but then beware that cold Winds, and Storms of Vices, beat not down the Flowers of Good-Manners that should bring a Man to Honour; for then he is twenty-four Years of Age. Then cometh *May*, that is both fair and pleasant; for then Birds sing in Woods and Forests Night and Day; the Sun shineth hot; then Man is most lusty, most mighty, and of proper Strength, and seeketh Plays, Sports, and manly Pastimes; for then he is full thirty Years of Age. Then cometh *June*, and then the Sun is at the highest, in his Meridian, his glittering golden Beams ripen the Corn, and then Man is thirty six Years of Age; he may ascend no more; for then Nature hath given him Courage and Strength at the full, and hath ripened the Seeds of perfect Understanding. Then cometh *July*, that our Fruits be set a sunning, and our Corn hardening; but then the Sun begins a little to decline downwards: So then Man goeth from Youth towards Age, and begins to acquaint him with Sadness; for then he is forty-two Years of Age. After this cometh *August*, then we gather in our Corn, and also the Fruits of the Earth: So then Man doth his Diligence to gather, to furnish himself, and to maintain his Wife, and Children, and Household, when Age cometh upon him; and these six Years make him forty-eight Years of Age. Then cometh *September* that Wines be made, and all the Fruits be gathered in, and therewithal doth he freshly begin to garnish his Household,

hold, and makes Provision of needful things to live with in the Winter, which draweth very near; and then Man is in his most covetous Estate, prosperous in Wisdom, purposing to gather and keep as much as shall be sufficient for him in his Age, and these six Years make him fifty-four Years of Age. Then cometh *October* when all is gathered, both Corn and other manner of Fruits; the Labourers also plow and sow new Seed in the Earth for the Year to come, and he that nought soweth, nought gathereth; and in these six Years a Man shall betake himself unto God, to do good Works, and his Benefit is, that after his Death he shall have spiritual Profit; and these six Years make him full three-score Years of Age. Then cometh *November*, when the Days are very short, and the Trees lose their Leaves, and the Sun giveth but little Heat; the Fields, that were green, look hoary and grey; then all manner of Herbs are hid in the Ground, and there appeareth no Flower, for Winter is come: Then Man hath perfect Understanding of Age, but hath lost his kindly Heat and Strength; his Teeth begin to rot and fail him, and then hath he little Hope of long Life; but desireth to come to the Life immortal, and these six Years make him three-score and six Years of Age. Last of all cometh *December* full of Cold, with Frost and Snow, with great Winds and stormy Weather that a Man cannot labour; and then the Sun is at the lowest: Then the aged Man doth well to keep him near the Fire, and to spend those Goods which he got in the Summer of his Days; for then Men begin to wax crooked and feeble, coughing, and spitting, and loathsome, and then he loseth his perfect Understanding, and his Heirs desire his Death, and these six Years make him full three-score and twelve Years of Age, and if he live any longer it is by his good guiding and dieting in his Youth; however, it is possible

possible for a Man to live till he be a hundred Years of Age; but there are very few, in these Days, who live so long.

Q. What is delivered in History concerning the wise Men that worshipp'd our Saviour?

A. It is said that those wise Men were three Kings, and that they came out of *Arabia*. First, In respect that *Arabia* is East from *Jerusalem*. Secondly, Because it is said in the lxxiid *Psalms*, the Kings of *Arabia* shall bring Gifts. Their Bodies are said to have been translated from *Palestine* by *Helena*, the Mother of *Constantine*, to *Constantinople*; from thence, by *Eustatius*, Bishop of *Milan*, unto *Milan*; and finally, brought to *Cölen* in *Germany*, by *Rainoldus*, Bishop thereof, Anno 1164, where they lie interr'd: The first called *Melchior*, who offered Gold, as unto a King; the second called *Gasper*, who offered Frankincense, as unto God; the third called *Balthassar*, who offered Myrrh, as unto a Man ready for his Sepulchre. And concerning the Death of our blessed Saviour, the famous Historian *Plutarch* acknowledgeth, that after the Death of our blessed Saviour, not only the Oracles of *Egypt*, but throughout the World, ceased; of which he could give no Reason, but that there were some Devils, or *Dæmons*, dead. However, it was very remarkable that Satan should so plainly demonstrate himself to be subdued and overcome, that he could never after give any Answers. The Words of *Plutarch* to *Emilius* the Orator, a prudent and humble Man, concerning this Matter, of which *Eusebius* writ to *Theodorus*, as a thing of great Note, are that as his Father was coming one Time by Sea towards *Italy*, and coasting by Night about an Island not inhabited, called *Paraxis*, when all in the Ship were silent and at rest, they heard a great and fearful Voice coming from the Island, which called upon *Alaman*, who was Pilot of the Ship
and

and an *Egyptian* born. Now though the Voice was heard by *Alaman* and others once or twice, yet no Man had the Courage to answer, till, at the third Call, *Alaman* answer'd, ' Who is there? Who is it that calls? and, What would you have?' Then the Voice spake more high and loud, and said, ' *Alaman*, I require that when you pass by the Gulph of *Laguna*, you remember to cry out aloud, and make them to understand, that the great God *Pan* is dead.' At which Words, those who were in the Ship were much astonished; and, after a general Consultation, they all agreed that the Pilot should take no Notice of the Voice, nor stay in the Gulph to utter such Words, if they could possibly go beyond it, but go on in their Voyage; but being come to the Place where the Voice had mentioned, the Ship stood still, and the Sea was calm without Wind, so they could sail no farther; whereupon they all agreed, that *Alaman* should perform his Embassage: So *Alaman* placed himself in the Poop of the Ship, and said with a loud Voice, ' Be it known unto you that the great God *Pan* is dead.' He had no sooner uttered these Words, but there were so many mournful Cries, Groans, and woful Lamentations, that all the Air resounded again therewith, which continued for some time, and extreemly surprized those in the Ship; but having afterwards a prosperous Wind, they sailed on their Course, and being arrived at *Rome*, told of this Adventure, which coming to the Ears of *Tiberius*, the Emperor, he desired to be inform'd of the Truth thereof, and had the former Particulars fully confirm'd to him, whereby it is evident, that the Devils, in all Parts of the World, were chased and banished from the World, by the Death of the blessed *Jesus*; and this great God *Pan*, is supposed to be some great Matter-Devil, who, by
the

the Death of the blessed *Jesus*, lost his Power and Empire.

Q. How many times was the stately Temple of *Jerusalem* built?

A. Three; the first by *Solomon*, in providing the Materials whereof, there were thirty thousand Men, who wrought by ten thousand a Month in *Lebanon*; seventy thousand Labourers that bare Burdens, and eight thousand Quarry Men that hewed in the Mountains, and three thousand, three hundred, Officers and Overseers. It was destroyed by *Nebuchadnezzar* King of *Babylon*: And after the Return of the *Jews* from the *Babylonian* Captivity it was rebuilt; but far short of that Stateliness and Grandeur which it had at first: So that the Prophet *Haggai* had good Occasion to say unto the People, 'Who is left among you that saw this House in its first Glory? Is it not in your Eyes, in Comparifon of it, as nothing? Now, besides the Stateliness of the Building, in five Respects it was defective; for, first, it wanted the Pot of Manna. Secondly, the Rod of *Aaron*, which only among all the Rods of the Princes of *Israel* budded. Thirdly, the Ark of the Covenant. Fourth, The two Tables of the Law. Fifth, The Fire of the Sacrifice, which came down from Heaven; which Fire was by the Priests to be kept continually burning. The third Building thereof was by *Herod*, who made it more sumptuous and magnificent than before: In this Temple our blessed Saviour and his Apostles preached Salvation to *Jew* and *Gentile*, so that we may say, the Glory of the latter exceeded that of the first. It was finally destroyed by the *Romans*, under the Conduct of *Titus Vespasian*; according to the Words of our Saviour, that, 'That Generation should not pass, 'till they should not see one Stone thereof, lying upon another.'

Q. What

Q. What is the heaviest Burden the Earth bears ?

A. Some say the massy and ponderous Mountains of the Earth, of which some are of wonderful Fruitfulness, Admiration, and Height. *Olympus*, a Mountain in *Macedonia*, is of that Height that it extends above the humid Region of the Air, above which no Bird flies, nor Wind blows : Many famous Mountains there are in *Judea* ; *Sion*, the most strong, on which the Tower of *Jerusalem* was built ; *Thabor*, the most pleasant, in the midst of *Galilee*, whereon *Christ* seem'd to be transfigured ; *Hermon*, the most high, which *Sehon* King of the *Amorites* worshipped ; great *Libanus*, famous for Cedars ; Mount *Carmel*, the most fruitful Habitation of *Elias*, near which the four hundred and fifty of *Baal's* Priests were slain ; *Sinai*, the most holy, on which the Voice of God was heard, and the Law given, of some called *Horeb* ; *Pelion*, and *Ossa*, and some others, as *Pliny* the Philosopher reports, eight or nine German Miles high. In Europe the *Alps*, and some others ; yet none of these are so burthensome to the Earth as a Sinner ; neither are they, as some would have them, the Botches of the Earth, but they are the goodly Ornaments thereof, and much honoured by God. For upon Mount *Moriab*, *Solomon* built the Temple ; upon a Mountain Paradise was situate ; the Ark rested upon the Mountains of *Ararat* ; *Lot* was commanded to escape to the Mountains ; upon a Mountain the Law was given ; *Christ* is described to come leaping upon the Mountains ; he preached upon a Mountain ; he was tempted upon a Mountain ; he wrought Miracles upon a Mountain ; he departed to the Mountains, when by Force they would have made him a King ; he ordained the Twelve upon a Mountain ; he conferred with a Woman upon a Mountain ; he prayed upon a Mountain all Night ; he was crucified on a Mount ;
he

he ascended to Heaven from a Mount ; his Foundations are the holy Mountains ; and those that he will glorify, shall most certainly rest on his holy Mountain.

Q. How many Sybils were there, and what were their Names ?

A. They were in Number ten ; and their Names were, First, *Perfica*. Second, *Lybica*. Third, *Delphica*. Fourth, *Cumea*. Fifth, *Samis*. Sixth, *Hellepontica*. Seventh, *Tiburtina*. Eighth, *Albunea*. Ninth, *Erythea*. Tenth, *Sumana*. The first was of *Perfica*, called *Samberta*, which, among other true Prophecies, said, ' The Womb of the Virgin shall ' be the Salvation of the *Gentiles*.' The second was of *Lybica*, who prophesied, ' The Day shall ' come, that Men shall see the King of all living Things. The third was *Themis*, surnamed *Delphica*, because she was born and prophesied at *Delphos*, where the Oracle and Temple of *Apollo* was ; one of her Prophecies runs thus, ' A Prophet shall be ' born of a Virgin.' The fourth was *Cumea*, born at *Campagna* in *Italy*, whom *Virgil* mentions in his *Æneids*, who prophesied, ' That God ' should be born of a Virgin, and converse among ' Sinners.' The fifth was *Samis*, born in the Isle *Samos*, which said, ' He being rich, should be born ' of a poor Virgin ; the Creatures of the Earth ' should adore and praise him for ever.' The sixth was called, *Hellepontica*, born at *Marmiso* in the Territory of *Troy* ; she prophesied, ' A Woman ' shall descend of the *Jews*, called *Mary*, of her ' shall be born the Son of God, and his Kingdom ' shall remain for ever.' The Seventh was *Tiburtina*, because she was born at *Tybur*, fifteen Miles from *Rome* ; she prophesied, ' The invisible Word ' shall be born of a Virgin, and converse among ' Sinners, and shall by them be despised.' The eighth was *Albunea*, who prophesied, ' The Highest shall come from Heaven, and confirm the ' Counsel

‘ Counsel in Heaven, and a Virgin shall be shewed
 ‘ in the Valleys of the Desarts. The ninth was
 the famous *Erythea*, born at *Babylon*, who especially prophesied great Part of our Christian Religion in certain Verses recited by *Eusebius*, the first Letters of every of which Verses being put together make these Words, *Jesus Christ, Son of God, Saviour*; these Verses are translated into *Latin* by St. *Augustine*, and are excellently well translated by Sir *John Beaumont*, where they may be found among his Poems. The tenth was *Sumana*, from the Name of the Place where she lived, who prophesied, ‘ That he should come from Heaven, and ‘ reign here in Poverty.’ This last Sybil is affirmed to be her who writ the nine Books of the Sybils, which were by an old Woman presented to *Tarquinius Superbus*, demanding for them a great Sum of Money, which he being unwilling to pay, the old Woman burnt three of them before his Face, asking as much for the other six; which being denied, she also burnt three more of them, requiring as much for the three remaining as for the rest; at which he being amazed, gave it. These Books contained manifest Prophecies of the Kingdom of Christ, his Name, his Birth, and Death: They were all afterwards burned by the Arch-Traitor *Stilico*; so that those Prophecies now extant, are only such as have been extracted out of other Writings, wherein mention of them was made.

Q. What is the right End and Method of composing and reading Books?

A. For composing and reading Books: Men should not compose Books, but of Treasures of hidden Worth and secret Depth, and that which should be profitable to all Men; to young Men Sobriety, to old Men Solace, to poor Men Riches, to rich Men Sufficiency; that they may be such Contents to their Owners, as they were to him, who in the midst of his Library said, ‘ Here am I,

H

‘ even

* even, as it were, encompassed with Heaven it-
 * self; in my Paradife of sweetest Content, having
 * so many learned Counsellors ready to instruct
 * me. I am ever least alone, when I seem to be
 * alone, ever least idle, when I seem to be idle;
 * infomuch with my continual reading and medi-
 * -tating, my Breast is made the Library of Christ.
 And for Reading, what doth it profit barely to
 spend Time, to run over the Sayings and Writings
 of learned Men, which formerly was reckoned
 but to touch the Skin of Words; unless we chew,
 swallow down, and digest the very Juice and Mar-
 row of them, and make it a Part of our selves, in
 our Knowledge, Practice, and Retention? In the
 Fruit whereof, we read of some so wonderfully ca-
 pacious, as is not to be paralleled. *Claudius*, the
 Emperor, who retained in Memory all the Books
 of *Homer*, *Sallust*, *Demosthenes*, *Avicen*, *Aristotle's*
Metaphysicks; *Tully* and *Seneca*, who never heard
 any Thing material but imprinted it in Memory;
 So *Scaliger* writes of himself, 'That he learned
 * the Book of *Homer* in twelve Days, and all the
 * *Greek Poets* in four Months.'

Q. What Book, next to the holy Scripture,
 would you chiefly desire, the rest being taken
 away?

A, *Theodore Beza* being asked this Question,
 answered, *Plutarch*, for his Lives and Morals;
 another said *Seneca*, whose divine Sentences are so
 squared by the Rules of Christianity, that St.
Jerom included him among the Catalogue of di-
 vine Writers: Another preferred the *Theſaurus*
Historiarum, being a Compendium of most Histo-
 ries and worthy Examples.

Q. What Labour, of all other, is most grie-
 vous?

A. The Vulgar say, the Labour of the Hand;
 but the Wise say, that of the Mind, which not
 only wearies the Body, but dries up the Bones,
 and

and hastens old Age and Death ; whereas the other is healthful to both. A certain Woman told King *Antigonus*, ‘ That he was happy because he was a King.’ ‘ O Mother, quoth he, If thou didst but know the many Cares that are worn with this Diadem, thou wouldst not take it up from the Dirt ; for what are Crowns and Scepters, but Golden Fetters, and splendid Miseries, which if Men did but truly understand, there would be more Kingdoms than Kings to govern them. Look not on the Splendour of a Crown, but upon the many Cares which accompany it. Fix not your Eyes on the Purple, but upon the Mind of the King, more sad and dark than the Purple itself : Look not at the Squadrons of his Guards ; but at the Armies of his Molestations that molest him. A great Fortune is a great Slavery, and Thrones are but uneasy Seats. For the Care and Pain in Child-bearing no Man doubts, and Experience maketh manifest the miserable Mother to have Anxiety and Grief of Mind, before, in, and after ; and the more that when it is brought forth, it is the Enemy of God and Effect of her Sin ; in-
 somuch that one Woman said, ‘ If it were possible, she would rather die ten Times in the Wars, than once hazard the Danger of Child-birth.’ Thus a great Man distinguisheth these Labours, the Labour of the Husbandman is great, the Labour of the Magistrate greater, the Labour of the Minister greatest of all. Yet since the Vulgar so lightly esteem this Labour of the Mind, and think that their Labour of the Body should so far extend to maintain the Honour and Leisure of the Mind ; I will thus propose an Example ; when Cattle could speak, it is said, the Sheep said unto their Master, ‘ We have hard Measure at thy Hands, in that thou takest from us both Wool, Cheese and Lambs, and, without any Allowance, turnest us

‘ to seek our Living from the Earth ; when to thy
 ‘ Dog, that yields thee none of these Comforts,
 ‘ thou impartest thy Bread from thy own Hand :’
 But then the Dog replied, ‘ All this I have, and
 ‘ deservedly it is to me due ; for I am he that
 ‘ preserves you from the Theft of Men, and from
 ‘ the Rapine of the Wolf.’ The Sheep, hearing
 that, were content the Dog should have the greater
 Allowance.

Q. Who was the most renowned for Memory
 that we have heard or read of ?

A. In former Days *Seneca* ; who writes of
 himself, ‘ That he was able to recite two thousand
 ‘ Words after they were once read unto him.’
 And of late, we find Doctor *Fuller* to be therein
 most exquisite, who is reported to walk in any
 Street in *London*, and, by the Strength of his Me-
 mory, to tell how many, and what Signs they were,
 from the one End to the other ; as also, if five
 hundred strange Names were repeated unto him,
 after the second or third hearing them, he would
 repeat them distinctly, according as they had been
 read unto him.

Q. What three Things are those, which he
 that often remembers shall seldom do amiss ?

A. That above there is an Ear that heareth all,
 an Eye that seeth all, and a Book wherein all our
 Offences are written. To which may be added a
 second Memento, and not inferior to the first, be-
 being St. *Anselm*’s Observation of the last Day,
 ‘ Where at thy right Hand shall be thy Sins accu-
 ‘ sing, at thy left Hand infinite Devils exacting,
 ‘ under thee the Furnace of Hell burning, above
 ‘ thee an angry Judge, within thee thy Conscience
 ‘ tormenting, without thee the World flaming,
 ‘ where only the Just shall be saved ; whence to
 ‘ fly shall be impossible, to continue still intole-
 rable :

' rable : Therefore while Time is, prevent that,
' that in Time will be ; ' for as one said,

If it be not prevented,
It will be repented.

In all Places, and in all Companies, remember the Presence of God, and walk continually as in View of his all-seeing Eye ; often consider that God is every where present, and then you will study to be every where holy.

HEAVEN is the Seat of Glory, the Habitation of Angels, the Throne of the Judge, the resting Place of the Faithful, the Fulness of Delight ; it is fair beyond Thought, and glorious beyond Report.

For the Morning.

P raises to thee, my God, who hast me kept,
E ach Hour of the past Night, in which I slept,
T hen keep me still, and all my Thoughts direct,
E ach Day preserve me lest I do transgress,
R emember me, and all my Ways do blest.

B ring to my View thy Goodness evermore,
R efresh me from thy unexhausted Store,
E ternal Lord, I will thy Name adore.
T hou King of Kings, who greatly dost excel,
T o all my Friends thy Kindness I will tell.

For the Evening.

Pardon me, loving Lord, for thy dear Son,
Ev'ry Mistake which I this Day have done,
Teach me this Night, and always, Sin to shun.
Ever refresh me with thy boundless Grace,
Reward thou me with everlasting Peace.

Be thou my Comfort and my Guide this Night,
Revive and raise me, when I see next Light,
Extend thy Love, and grant I may do right :
These Favours from the Lord I now request,
Then please to grant those Things, as thou see'st
 best.

Protect me Lord, for on thee I depend,
Each Day be thou to me a constant Friend,
Thou, as it pleaseth thee, canst Blessings send
Eternal Comforts from thy Bounty spring,
Rewards do come from our almighty King.

Be thou my Guide, my Keeper, and my Stay,
Remember me, my God, I humbly pray,
Enrich my Mind with Things divine alway.
Then will I praise thy great and holy Name,
Through all my Life thy Love I will proclaim.

These

*These Words spoke by Curtis Brett to
his Brothers, &c. at his departure
from them in Dublin, he going to
London.*

Cemented fast let still our Love remain,
Until the happy Time we meet again ;
Remember me, when in a distant Land ;
Think oft' on him, who is at your Command :
In all our Lives let Christian Love appear,
Saviour of all, preserve us while we're here.

Bequeath to us thy sweet and heavenly Grace,
Refresh and strengthen us to run our Race,
Eternity is coming on apace :
Then let us carefully improve our Time,
Think frequently on Things which are divine.

*Peter Brett, in answer to his Brother
Curtis Brett.*

Prosperity, and true Comfort attend
Each Day our dearest Brother, and our Friend,
Thy Love we're certain doth to us extend ;
Esteem our warm Desires, which are sincere,
Remember us each Time you go to Prayer.

Be evermore inclin'd our God to praise,
Request of him, and he will guide your Ways,
Ever may Happiness fill up your Days ;
This is of all your Friends the just desire,
Therefore strive still true Virtue to acquire.

TEXTS of SCRIPTURE on different Subjects.

*Texts which shew that we should diligently
read and search the Scriptures.*

JOHN v. 39. Search the Scriptures; for in them ye think he have eternal Life.

Acts xvii. 11. Then these were more noble than those in *Thessalonica*, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether these things were so.

2 Tim. iii. 15, 16, 17. And that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnish'd unto all good Works.

Rom. xv. 4, 5, 6. For whatsoever things were written aforetime, were written for our Learning; that we through Patience and comfort of the Scriptures might have hope. Now the God of Patience and Consolation, grant you to be like-minded one towards another, according to Christ Jesus.

Rom. xiv. 19. Let us therefore follow after the things which make for our Peace, and things wherewith one may edify another.

It is delightful for to spend our Youth
Searching the Scripture, the pure Word of
Truth;

And we cannot better spend our spare Time,
Than for to meditate on things divine.

Texts

Texts of the Rich and the Poor, and that the Endeavours of the Poor, tho' ever so deserving, are generally slighted and made little of.

Ecclesiastes ix. 14. There was a little City, and few Men within it; and there came a great King against it, and besieged it, and built great Bulwarks against it: Now there was found in it a poor wise Man, and he by his Wisdom delivered the City, yet no Man remembered that same poor Man. Then said I, Wisdom is better than Strength: Nevertheless the poor Man's Wisdom is despis'd, and his Words are not heard.

Ecclesiastic. xiii. 20, &c. As the Proud hate Humility, so doth the Rich abhor the Poor. A rich Man, beginning to fall, is held up by his Friends; but a poor Man being down, is thrust also away by his Friends. When a rich Man is fallen, he hath many Helpers; he speaketh things not to be spoken, and yet Men justify him: The poor Man slip'd, and yet they rebuked him too; he spake wisely, and yet could have no Place. When a rich Man speaketh every Man holdeth his Peace; and look, what he saith, they extol to the Clouds: But if a poor Man speak, they say, What Fellow is this? And if he stumble, they will help to overthrow him.

Prov. xxviii. 11. The rich Man is wise in his own Conceit: But the Poor that hath Understanding searcheth him out. Better is the Poor that walketh in his Uprightness, than he that is perverse in his Ways, though he be rich.

Prov. xxii. 2. The Rich and the Poor meet together: The Lord is the Maker of them all.

Prov. xviii. 11. The rich Man's Wealth is his strong City, and as an high Wall in his own Conceit.

ceit. Better is a little with Righteousness, than great Revenues without Right.

Prov. xiv. 20. The Poor is hated even of his own Neighbour: But the Rich hath many Friends.

Ecclesiastic. xxii. 23. Be faithful to thy Neighbour in his Poverty, that thou may'st rejoice in his Prosperity. Abide steadfast unto him in the Time of his Trouble, that thou may'st be Heir with him in his Heritage: For a mean Estate is not always to be contemned; nor the Rich that is foolish, to be had in Admiration.

Prov. x. 15. The rich Man's Wealth is his strong City: The Destruction of the Poor is their Poverty.

Prov. xviii. 23. The Poor useth Intreaties, but the Rich answereth roughly.

Prov. xix. 7. All the Brethren of the Poor do hate him: How much more do his Friends go far from him? He pursueth them with Words, yet they are wanting to him.

Prov. xxii. 7. The Rich ruleth over the Poor, and the Borrower is Servant to the Lender.

Prov. xxix. 22. Better is the Life of a poor Man in a mean Cottage, than delicate Fare in another Man's House.

Prov. xxx. 14. Better is the Poor, being sound and strong of Constitution, than a rich Man that is afflicted in his Body. There is no Riches above a sound Body, and no Joy above the Joy of the Heart.

Ecclesiastic. x. 31. He that is honoured in Poverty, how much more in Riches; and he that is dishonourable in Riches, how much more in Poverty.

Prov. xi. 21. Marvel not at the Works of Sinners, but trust in the Lord, and abide in thy Labour; for it is an easy thing in the Sight of the Lord, on the sudden to make a poor Man rich.

If Riches in this World your Portion be,
 You should give thanks to God continually :
 If you are poor, and Men do you despise,
 Wait still on God, who all his Servants tries.
 The Rich, the Poor, the greatest and the small,
 Our mighty God, it's he that made them all.

Texts on Faith.

E*phesians* ii. 8, 9. For by Grace are ye saved through Faith, and that not of your selves, it is the Gift of God: Not of Works lest any Man should boast.

Acts xv. 11. But we believe that through the Grace of the Lord Jesus Christ, we shall be saved, even as they.

Titus iii. 45. But after that the Kindness and Love of God our Saviour toward Man appear'd, not by Works of Righteousness, which we have done, but according to his Mercy, he saved us; by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ, our Saviour: That being justified by his Grace, we should be made Heirs, according to the Hope of eternal Life.

Gal. v. 5, 6. For we thro' the Spirit, wait for the Hope of Righteousness by Faith. For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but Faith that worketh by Love.

Gal. iii. 22,—26. But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe. But before Faith came, we were kept under the Law, shut up unto the Faith which should afterwards be revealed. Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by Faith. But after that Faith is come, we are no longer under a School-master. For ye are all the Children of God by Faith in Christ Jesus.

Rom.

Rom. v. 1,—5. Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ. By whom also we have access by Faith into this Grace wherein we stand, and rejoyce in the Hope of the Glory of God. And not only so, but we glory in Tribulations also, knowing that Tribulation worketh Patience; and Patience, Experience; and Experience, Hope: And Hope maketh not ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost which is given to us.

Isaiab xxxii. 17, 18. And the Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever. And my People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet Resting-places.

Rom. iii. 19, &c. Now we know that what things soever the Law saith, it saith to them who are under the Law: That every Mouth may be stopped, and all the World may become guilty before God. Therefore by the Deeds of the Law, there shall no Flesh be justified in his Sight: For by the Law is the Knowledge of Sin. But now the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets; even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe; for there is no Difference: For all have sinned, and come short of the Glory of God; being justified freely by his Grace, through the Redemption that is in Jesus Christ: Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God; to declare, I say, at this Time his Righteousness: That he might be just, and the Justifier of him which believeth in Jesus. Where is Boasting then? It is excluded. By what Law? Of Works? Nay: But by the Law

of Faith. Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law.

Gal. ii. 16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no Flesh be justified.

Gal. iii. 5, &c. He therefore that ministrETH to you the Spirit, and worketh Miracles among you, doth he it by the Works of the Law, or by the hearing of Faith? Even as *Abraham* believed God, and it was accounted to him for Righteousness. Know ye therefore, that they which are of Faith, the same are the Children of *Abraham*. And the Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto *Abraham*, saying, In thee shall all Nations be blessed. So then they which be of Faith, are blessed with faithful *Abraham*. For as many as are of the Works of the Law, are under the Curse: For it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them. But that no Man is justified by the Law in the Sight of God, it is evident: For, The Just shall live by Faith.

Rom. xi. 6. And if by Grace, then it is no more of Works: Otherwise Grace is no more Grace. But if it be of Works, then is it no more Grace.

James ii. 14, &c. What doth it profit, my Brethren, though a Man say he hath Faith, and have not Works? Can Faith save him? If a Brother or Sister be naked, and destitute of daily Food; and one of you say unto him, Depart in Peace, be you warmed and filled: Notwithstanding ye give them not those Things which are needful to the Body; what doth it profit? Even so Faith, if it hath not Works, is dead, being alone.

Yea,

Yea, a Man may say, Thou hast Faith and I have Works: Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works. For as the Body without the Spirit is dead, so Faith without Works is dead also. Read also *Hebrews* the xth, xith, and xiith Chapters.

If we observe what by St. *James* is said,
Faith which doth not produce good Works is
dead :

For the Body which is left by th' Spirit,
In a few Days Corruption must inherit ;
So if good Works ben't to our Faith united,
Our glorious God with us won't be delighted.

*Texts of Knowledge, Wisdom and
Understanding.*

P *Proverbs* iii. 13,—18. Happy is the Man that findeth Wisdom, and the Man that getteth Understanding ; for the Merchandize of it is better than the Merchandize of Silver ; and the Gain thereof, than fine Gold. She is more precious than Rubies ; and all the things thou can'st desire cannot be compar'd unto her. Length of Days is in her Right-Hand, and in her Left-Hand, Riches and Honour. Her Ways are Ways of Pleasantness, and all her Paths are Peace. She is a Tree of Life to them that lay hold upon her, and happy is every one that retaineth her.

Prov. ii. 10, 11. When Wisdom entereth into thine Heart, and Knowledge is pleasant unto thy Soul, Discretion shall preserve thee : Understanding shall keep thee.

Prov. ix. 9, 12. Give Instruction to a wise Man, and he will be yet wiser : Teach a just Man and he

He will encrease in Learning. If thou be wise, thou shalt be wise for thy self; but if thou scornest, thou alone shalt bear it.

Job xxviii. 28. And unto Man he said, Behold the Fear of the Lord, that is Wisdom; and to depart from Evil is Understanding.

Prov. xix. 8. He that getteth Wisdom loveth his own Soul: He that keepeth Understanding shall find good.

Psalms cxii. 10. The Fear of the Lord is the Beginning of Wisdom: A good Understanding have all they that do his Commandments: His Praise endureth for ever.

Ecclesiastic. i. 26, 27. If thou desire Wisdom keep the Commandments, and the Lord shall give her unto thee; for the Fear of the Lord is Wisdom, and Instruction, and Faith, and Meekness, are his Delight.

Psalms xxxiv. 9, 10. O fear the Lord, all ye his Saints! for there is no want to them that fear him. The young Lions do lack and suffer Hunger; but they that seek the Lord shall not want any good thing.

Psalms lxxxiv. 11. For the Lord God is a Sun and Shield: The Lord will give Grace and Glory: No good thing will he withhold from them that walk uprightly.

1 Chron. xxviii. 9. And thou, Solomon my Son, know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind: For the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts: If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

1 Sam. xvi. 7. For the Lord seeth not as Man seeth; for Man looketh on the outward Appearance; but the Lord looketh on the Heart.

In these preceding Texts we plainly see,
How happy sure that Man is certainly,
Who Virtue loves, and Knowledge greatly
prize :

Then who would not study for to be wise.

*Texts which shew the Advantage of an
early Piety.*

Ecclesiastes xii. 1. Remember now thy Creator
in the Days of thy Youth, while the evil
Days come not, nor the Years draw nigh, when
thou shalt say, I have no Pleasure in them.

Psalms cxix. 9. Wherewith shall a young Man
cleans his Way? By taking heed thereto according
to thy Word.

Prov. xxii. 6. Train up a Child in the Way he
should go, and when he is old he will not depart
from it.

Psalms lxiii. 1. O God, thou art my God;
early will I seek thee.

Ecclesi. xi. 9. Rejoice, O young Man, in thy
Youth, and let thy Heart cheer thee in the Days
of thy Youth, and walk in the Ways of thy Heart,
and in the Sight of thine Eyes: But know thou,
that for all these Things God will bring thee into
Judgment.

Ecclesiastic. v. 7. Make no tarrying to turn to
the Lord, and put not off from Day to Day: For
suddenly shall the Wrath of the Lord come forth,
and in thy Security thou shalt be destroyed, and
perish in the Day of Vengeance.

Ecclesiastic. xvii. 25. Return unto the Lord,
and forsake thy Sins: Make thy Prayer before his
Face, and offend less.

Psalms xxvii. 14. Wait on the Lord: Be of
good Courage, and he shall strengthen thine Heart.

Matt.

Matt. vi. 33. Seek ye first the Kingdom of God and his Righteousness, and all these Things shall be added unto you.

1 Tim. iv. 9. But Godliness is profitable unto all things, having the Promise of the Life that now is, and of that which is to come.

1 Tim. iii. 16. And without Controversy, great is the Mystery of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.

We should remember in our youthful Spring
Our great Creator gives us ev'ry thing:
Then why should we ungrateful to him prove,
Who doth to us greatly extend his Love?

*Texts which shew that all Children
should bear a dutiful Respect to their
Parents.*

E*phesians vi. 1, 2.* Children obey your Parents in the Lord: For this is right. Honour thy Father and Mother (which is the first Commandment with Promise) that it may be well with thee, and thou mayest live long on the Earth.

Matth. v. 14. For God commanded, saying, Honour thy Father and thy Mother: And he that curseth Father or Mother, let him die the Death.

Exod. xx. 12. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Lewit. xix. 3. Ye shall fear every Man his Mother and his Father, and keep my Sabbaths: I am the Lord your God.

Deut. v. 16. Honour thy Father and thy Mother, as the Lord thy God hath commanded thee; that

that thy Days may be prolonged, and that it may go well with thee in the Land which the Lord thy God giveth thee.

Deut. xxvii. 16. Cursed be he that setteth light by his Father or his Mother, and all the People shall say, *Amen.*

Exod. xxi. 15. And he that smiteth his Father or his Mother shall be surely put to Death. And he that curseth his Father or his Mother shall surely be put to Death.

Prov. xx. 20. Whoso curseth his Father or his Mother, his Lamp shall be put out in obscure Darkness.

Ecclesiastic. iii. 3,—10. Whoso honoureth his Father, maketh an Attonement for his Sins; and he that honoureth his Mother, is as one that layeth up Treasure. Whoso honoureth his Father, shall have Joy of his own Children; and when he maketh his Prayer, he shall be heard. He that honoureth his Father, shall have long Life; and he that is obedient unto the Lord, will be a Comfort to his Mother. He that feareth the Lord, will honour his Father, and will do service to his Parents as to his Masters. Honour thy Father and Mother both in Word and Deed, that a Blessing may come upon thee from them: For the Blessing of the Fathers establisheth the Houses of the Children; but the Curse of the Mother rooteth out Foundations.

Prov. xxx. 17. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.

It's Children's Duty. Parents to obey, [Stay:
Who in their Childhood were their strength and
In all their Days is seen paternal Care;
Who to provide for them do never spare.
All honour to them let us always give,
And ne'er be disobedient while we live.

Texts.

Texts which shew that we should not accustom ourselves to too much Speaking.

Prov. xvii. 27. He that hath Knowledge spareth his Words; and a Man of Understanding is of an excellent Spirit.

James i. 19. 26. Wherefore, my be'oved Brethren, let every Man be swift to hear, slow to speak. If any Man among you seem to be religious, and bridleth not his Tongue, but deceiveth his own Heart, this Man's Religion is vain.

Ecclesiast. v. 2. Be not rash with thy Mouth, and let not thine Heart be hasty to utter any thing before God; for God is in Heaven, and thou upon Earth, therefore let thy Words be few.

Prov. xv. 2. The Tongue of the Wise useth Knowledge aright, but the Mouth of Fools poureth out Foolishness.

Ecclesiast. xx. 7. 8. A wise Man will hold his Tongue 'till he see Opportunity; but a Babler and a Fool will regard no Time. He that useth many Words shall be abhorred, and he that taketh to himself Authority therein shall be hated?

Prov. x. 29. In the Multitude of Words there wanteth not Sin: But he that refraineth his Lips is wise. The Tongue of the Just is as choice Silver: The Heart of the Wicked is little worth. Wise Men lay up Knowledge: But the Mouth of the Foolish is near Destruction.

Prov. xv. 4. A wholesome Tongue is a Tree of Life: but Perverseness therein is a Breach in the Spirit.

Prov. xviii. 21. Death and Life are in the Power of the Tongue; and they that love it, shall eat the Fruit thereof.

Prov. xiii. 3. He that keepeth his Mouth keepeth

eth his Life : But he that openeth wide his Lips,
shall have Destruction.

Ecclesiastic. xxi. 26. The Heart of Fools is in
their Mouth : But the Mouth of the Wise is in
their Heart.

Prov. xxi. 23. Whoso keepeth his Mouth and
his Tongue, keepeth his Soul from Troubles.

If Men would of their Speeches cautious be,
From Inconveniencies it would them free :
But Fools, unthoughtful, do themselves betray,
For they full soon are known by what they say.

*Texts of Backbiting and defaming the Re-
putations of our Neighbours.*

P*roverbs xviii. 8.* The Words of a Talebearer
are as Wounds, and they go down into the
innermost Parts of the Belly.

Prov. xxv. 23. The North Wind driveth away
Rain : So doth an angry Countenance a back-
biting Tongue.

Prov. xxvi. 28. A lying Tongue hateth those
that are afflicted by it, and a flattering Mouth
worketh Ruin.

Prov. xx. 19. He that goeth about as a Tale-
bearer, revealeth Secrets : therefore meddle not
with him that flattereth with his Lips.

Levit. xviv. 16. Thou shalt not go up and
down as a Tale-bearer among thy People.

James iii. 6. And the Tongue is a Fire, a
World of Iniquity : So is the Tongue amongst our
Members, that it defileth the whole Body, and
setteth on fire the Course of Nature ; and it is set
on fire of Hell.

Ecclesiastic. xxviii. 13. to 19. Curse the Whil-
perer and double-tongued, for such have destroyed
many

many that were at Peace. A back-biting Tongue hath disquieted many, and driven them from Nation to Nation ; strong Cities hath it pulled down, and overthrown the Houses of great Men. A back-biting Tongue hath cast out virtuous Women, and deprived them of their Labours. Whoso hearkeneth unto it shall never find Rest, and never dwell quietly. The Stroke of the Whip maketh Marks in the Flesh ; but the Stroke of the Tongue breaketh the Bones. Many have fallen by the Edge of the Sword, but not so many as have fallen by the Tongue.

Ecclesiastic. xxviii. 28. A Whisperer defileth his own Soul, and is hated wheresoever he dwelleth.

James iv. 11. Speak not evil one of another, Brethren.

Prov. iii. 7. Devise not Evil against thy Neighbour.

Psalms xv. 29. He that back-biteth not with his Tongue, nor doth evil to his Neighbour, nor taketh up a Reproach against his Neighbour.

Exod. xxiii. 1. Thou shalt not raise a false Report : Put not thine Hand with the Wicked to be an unrighteous Witness.

Psalms xxxiv. 13. 14. Keep thy Tongue from evil, and thy Lips from speaking Guile. Depart from Evil, and do good ; seek Peace, and pursue it.

Heb. xxii. 14. Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.

Those Men are surely very much to blame,
Who are inclin'd their Neighbours to defame ;
It would be better in themselves to see
One Fault, than find an hundred Faults in me.

*Texts which shew how disagreeable
Wrath, Anger, Envy, and Hasti-
ness are to pure Religion.*

James iii. 13, 14, 16. Who is a wise Man and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envy-ing and Strife in your Hearts, glory not, and lye not against the Truth. For where Envy-ing and Strife is, there is Confusion, and every evil Work.

Matt. v. 43, 44. Ye have heard that it hath been said, Thou shalt love thy Neighbour and hate thine Enemy: But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.

Prov. xiv. 17. 29. He that is soon angry dealeth foolishly: And a Man of wicked Devices is hated. He that is slow to Wrath is of great Understanding: But he that is hasty of Spirit exalteth Folly.

Prov. xv. 18. A wrathful Man stirreth up Strife: But he that is slow to Anger appeaseth Strife.

Prov. xvi. 32. He that is slow to anger is better than the Mighty: And he that ruleth his Spirit, than he that taketh a City.

Prov. xx. 12. Hatred stirreth up all Strifes; but Love covereth all Sins.

Prov. xix, 11. The Discretion of a Man deferreth his Anger, and it is his Glory to pass over a Transgression.

Prov. xx. 3. It is an Honour for a Man to cease from Strife, but every Fool will be meddling.

Prov.

Prov. xvii. 14. Whoso rewardeth Evil for good, evil shall not depart from his House. The Beginning of Strife, is as when one letteth out Water : Therefore leave off Contention before it be meddled with.

Prov. xxvii. 4. Wrath is cruel, and Anger is outrageous ; but who is able to stand before Envy.

Prov. xxv. 28. He that hath no Rule over his own Spirit, is like a City that is broken down and without Walls.

Prov. xxix. 20, 22, 23. Seest thou a Man that is hasty in his Words ? There is more hope of a Fool, than of him. An angry Man stirreth up Strife, and a furious Man aboundeth in Transgression. A Man's Pride shall bring him low : But Honour shall uphold the Humble in Spirit.

Ecclesiast. xxviii. to Verse 10. He that revengeth shall find Vengeance of the Lord, and he will surely keep his Sins in Remembrance. Forgive thy Neighbour the Hurt that he hath done unto thee, so shall thy Sins also be forgiven when thou prayest. One Man beareth Hatred, and doth he seek Pardon from the Lord ? He sheweth no Mercy to a Man which is like himself, and doth he ask Forgiveness of his own Sins ? If he that is but Flesh nourish Hatred, who will intreat for Pardon of his Sins ? Remember thy End, and let Enmity cease ; remember Corruption and Death, and abide in the Commandments. Remember the Commandments, and bear no Malice to thy Neighbour. Abstain from Strife, and thou shalt diminish thy Sins ; for a furious Man will kindle Strife. A sinful Man disquieteth Friends, and maketh Debate among them that be at Peace.

Luke vi. 37. Judge not, and ye shall not be judged : Condemn not, and ye shall not be condemned : Forgive, and ye shall be forgiven.

James ii. 13. For he shall have Judgment without Mercy, that hath shewed no Mercy

Mark

Mark xi. 25. And when ye stand praying, forgive, if ye have ought against any : That your Father also, which is in Heaven may forgive you your Trespases. But if you do not forgive, neither will your Father which is in Heaven forgive your Trespases.

1 Pet. ii. 1. Wherefore laying aside all Malice, and all Guile, and Hypocrisies, and Envies and all Evil-speaking.

Gal. v. 14. 15. For all the Law is fulfilled in one Word, even in this ; Thou shalt love thy Neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

Ephes. iv. 26, 27, 31, 32. Be ye angry, and sin not : Let not the Sun go down upon your Wrath : Neither give place to the Devil. Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Rom. xii. 14, 17, to 21. Bless them which persecute you : Bless and curse not. Recompense to no Man evil for evil. If it be possible, as much as lieth in you, live peaceably with all Men. Dearly beloved, avenge not yourselves, but rather give place unto Wrath : For it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine Enemy hunger, feed him ; if he thirst, give him Drink : For in so doing thou shalt heap Coals of Fire on his Head. Be not overcome of evil, but overcome evil with good.

Heb. xiii. 1. Let brotherly Love continue.

Philip. ii. 3. Let nothing be done through Strife or Vain-glory, but in lowliness of Mind let each esteem other better than themselves.

1 Pet. v. 5. All of you be subject one to another, and be cloathed with Humility : For God resisteth

Offence ; and if he swear in vain he shall not be innocent, but his House shall be full of Calamities. Use not thy Mouth to intemperate Swearing, for therein is the Word of Sin.

Ecclesiast. xxvii. 14. The Talk of him that sweareth much maketh the Hair stand upright.

Matt. v. 34, to 38. But I say unto you, Swear not at all ; neither by Heaven, for it is God's Throne : Nor by the Earth, for it is his Footstool : Neither by *Jerusalem*, for it is the City of the great King. Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. But let your Communication be, Yea, yea ; and nay, nay : For whatsoever is more than these, cometh of evil.

Zac. v. 4. I will bring it forth, saith the Lord of hosts, and it shall enter into the House of the Thief, and into the House of him that sweareth falsely by my Name : And it shall remain in the midst of his House, and shall consume it, with the Timber thereof, and the Stones thereof.

Zac. viii. 17. And love no false Oath : For all these are Things that I hate, saith the Lord.

Levit. xxiv. 16. And he that blasphemeth the Name of the Lord, he shall surely be put to Death.

'Tis a high Crime, and likewise a great Shame,
To curse and swear, taking God's Name in
vain :

Then we should careful be of what we say,
And let our yea, be yea ; our nay, be nay,

Texts

*Texts which shew that we should detest and
abhor Drunkenness.*

I *Saiab* v, 11, 22. Woe unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night, 'till Wine inflame them. Woe unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink.

Proverbs 23, 29, to 31. Who hath Woe? Who hath Sorrow? who hath Contentions: Who hath Babling? Who hath Wounds without Cause? Who hath redness of Eyes? They that tarry long at the Wine; they that go to seek mixt Wine. Look not thou upon the Wine when it is red, when it giveth his Colour in the Cup, when it moveth itself aright; at the last it biteth like a Serpent and stingeth like an Adder. Be not amongst Wine-bibbers, amongst riotous Eaters of Flesh; for the Drunkard and the Glutton shall come to Poverty.

Proverbs xxi, 1. Wine is a Mocker, strong Drink is raging; and whosoever is deceived thereby is not wise.

Ijaiab, xxviii. 7. But they also have erred thro' Wine, and thro' strong Drink, are out of the way: the Priest and the Prophet have erred through strong Drink, they are swallowed up of Wine: They are out of the Way through strong Drink.

Esther, i. 7, 8. And they gave them Drink in Vessels of Gold, and royal Wine in abundance, according to the State of the King. And the drinking was according to Law, none did compel; for so the King had appointed to all the Officers of his House, that they should do according to every Man's Pleasure.

Ecclesiasticus, xxxi. 28. Wine measurably drunk, and in Season, bringeth Gladness of the Heart, and

Chearfulness of the Mind ; but Wine drunken with Excess, maketh Bitterness of the Mind, with brawling and quarrelling. Drunkenness encreaseth the Rage of a Fool 'till he offend, it diminisheth Strength and maketh Wounds. Rebuke not thy Neighbour at the Wine, and despise him not in his Mirth ; give him no despiteful Words, and press not upon him with urging him to drink.

Habakkuk, ii. 15. Woe unto him that giveth his Neighbour Drink, that putteth thy Bottle to him, and makest him drunken also, that thou mayest look on their Nakedness.

Ephes. v. 11. And be not drunk with Wine, wherein is Excess.

Ecclesiasticus xix. 1. A Labouring Man that is given to Drunkenness, shall not be rich.

Sobriety is that which will secure
You from Disorders Drunkards do endure :
How pleasant glides away the Moments hence,
That's past with Care, living in Temperance.

Texts of Whoredom and Adultery.

H*ebrews* xiii. 14. Marriage is honourable in all, and the Bed undefiled ; but Whoremongers, and Adulterers God will judge.

1 Peter ii. 11. Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts which War against the Soul.

1 Cor. iii. 17. If any Man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are.

Cor. vi. 18. Flee Fornication, every Sin that a Man doth, is without the Body, but he that committeth Fornication, sinneth against his own Body.

Col. iii. 5. Mortify therefore your Members which

which are upon Earth, Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and Covetousness which is Idolatry.

Job xxxi. 1. I made a Covenant with my Eyes, why then should I think upon a Maid ?

Exodus xx. 14. Thou shalt not commit Adultery.

Leviticus xviii. 20. Moreover thou shalt not lie carnally with thy Neighbour's Wife, to defile thyself with her.

Eccles. ix. 3, to 10. Meet not with an Harlot, lest thou fall into her Snares, use not much the Company of a Woman that is a Singer, lest thou be taken with her Attempts. Gaze not on a Maid, that thou fall not by those Things that are precious in her. Give not thy Soul unto Harlots, that thou lose not thine Inheritance. Turn away thine Eye from a beautiful Woman, and look not upon another's Beauty; for many have been deceived by the Beauty of Woman, for herewith Love is kindled as a Fire. Sit not at all with another Man's Wife, nor sit down with her in thine Arms, and spend not thy Money with her at the Wine, lest thine Heart incline unto her, and so through thy Desire thou fall into Destruction.

Proverbs vi. 26 to 32. For by Means of a whoreson Woman, a Man is brought to a piece of Bread, and the Adulterers will hunt for the precious Life. Can a Man take Fire in his Bosom, and his Cloaths not be burnt ? Can one go upon hot Coals and his Feet not be burnt ? So he that goeth in to his Neighbour's Wife, whosoever toucheth her shall not be Innocent. But whoso commiteth Adultery with a Woman lacketh Understanding: He that doth it destroyeth his own Soul.

Proverbs v. 3, 4, 5. For the Lips of a strange Woman drop as an Honeycomb, and her Mouth is smoother than Oyl; but her End is bitter as Wormwood, sharp as a two edged Sword. Her

Feet go down to Death, her Steps take hold on Hell.

Proverbs xxix. 3. Whoso loveth Wisdom, rejoiceth his Father ; but he that keepeth Company with Harlots spendeth his Substance.

Matthew v. 28. Whosoever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart.

Leviticus xx. 10. And the Man that commiteth Adultery with another Man's Wife, even he that commiteth Adultery with his Neighbour's Wife, the Adulterer and the Adulteress shall surely be put to Death.

Remember Man that thou shalt sleep in Dust,
Therefore, I pray, do not give Way to Lust ;
'To tread the pleasant Paths of Virtue haste,
And see your Actions, Words, and Thoughts be
Chaste.

*Texts which shew that we should not
grieve the Fatherless or Widow, or
oppress the Poor, but render unto
them their Wages or Hire.*

L *Leviticus xix. 13.* Thou shalt not defraud thy Neighbour, neither rob him, the Wages of him that is hired, shall not abide with thee all Night, until the Morning.

Jeremiah xxii. 13. Woe to him that buildeth his House by Unrighteousness, and his Chambers by Wrong, that useth his Neighbours Service without Wages, and giveth him not for his Work.

Proverbs xxii. 16, 22, 23. He that oppresseth the Poor to encrease his Riches, and he that giveth

to the Rich shall surely come to Want. Rob not the Poor because he is Poor, neither oppress the Afflicted in the Gate, for the Lord will plead their Cause, and spoil the Soul of those that spoiled them.

Zachariah vii. 9, 10. Thus speaketh the Lord of Hosts, saying, Execute true Judgment, and shew Mercy and Compassion every Man to his Brother, and oppress not the Widow, nor the Fatherless, the Stranger, nor the Poor; and let none of you imagine Evil against his Brother in your Heart.

Psalms xlviii. 5. A Father of the Fatherless, and a Judge of the Widows, is God in his Holy Habitation.

Malach. iii. v. And I will come near to you to Judgment, and I will be a swift Witness against the Sorcerers, and against those that oppress the Hireling of his Wages; the Widow, and the Fatherless, and that turn aside the Stranger from his Right, and fear not me, saith the Lord of Hosts.

Deuteronomy xxiv. 14, 15. Thou shalt not oppress an hired Servant that is Poor or Needy, whether he be of thy Brethren, or of thy Strangers that are in thy Land within thy Gates. At his Day, thou shalt give him his Hire, neither shall the Sun go down upon it, for he is Poor and setteth his Heart upon it, lest he cry against thee unto the Lord, and it be Sin unto thee.

Job xx. 19. Because he hath oppressed, and hath forsaken the Poor, because he hath violently taken away an House which he builded not; surely he shall not feel Quietness in his Belly, he shall not save of that which he desired.

Proverbs xvii. 5. Whoso mocketh the Poor reproacheth his Maker, and he that is glad at Calamities, shall not be unpunished.

Tobit iv. 14. Let not the Wages of any Man which hath wrought for thee, tarry with thee, but

give it him out of Hand, for if thou serve God he will also repay thee.

James v. 4. Behold, the Hire of the Labourers, which have reaped down your Fields, which is of you kept back by Fraud, crieth, and the cries of them which have reaped, are entered into the Ears of the Lord of Sabbath.

Psalms xii. 5. For the Oppression of the Poor, for the sighing of the Needy, now will I arise, saith the Lord; I will set him at Safety from him that puffeth at him.

Exodus xxii. 21 to 25th. Thou shalt neither vex a Stranger nor oppress him, for ye were Strangers in the Land of Egypt. Ye shall not afflict any Widow, or fatherless Child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their Cry, and my Wrath shall wax hot, and I will kill you with the Sword, and your Wives shall be Widows, and your Children Fatherless.

Deut. xxvii. 19. Cursed be he that perverteth the Judgment of the Stranger, Fatherless, and Widow, and all the People shall say, Amen.

Proverbs xxi. 13. Whoso stoppeth his Ears at the Cry of the Poor, he also shall Cry himself, but shall not be heard.

Proverbs xxiii. 10. 11. Remove not the old Land-mark, and enter not into the Fields of the Fatherless, for their Redeemer is mighty; he shall plead their Cause with thee.

Deut. xix. 14. Thou shalt not remove thy Neighbours Land-mark, which they of old Time have set in thine Inheritance which thou shalt inherit, in the Land that the Lord thy God giveth thee to possess it.

Eccles. iv. 1. to 7th. My Son, defraud not the Poor of his Living, and make not the needy Eyes to wait long; make not an hungry Soul sorrowful, neither provoke a Man in his Distress; add not more Trouble to an Heart that is vexed, and defer

fer not to give to him that is in Need. Reject not the Supplication of the Afflicted, neither turn away thy Face from a poor Man : Turn not away thine Eye from him that is Needy, and give him none Occasion to Curse thee ; for if he curse thee in the bitterness of his Soul, his Prayer shall be heard of him that made him.

Eccles. xxxiv. 21, 22. The Bread of the Needy is their Life, he that defraudeth him thereof is a Man of Blood, he that taketh away his Brother's Living, slayeth him ; and he that defraudeth the Labourer of his Hire, is a Blood-shedder.

1 *Thess.* iv. 3. That no Man go beyond and defraud his Brother in any Matter, because that the Lord is the Avenger of all such.

Eccles. vii. 20. Whereas thy Servant worketh truly, entreat him not Evil, nor the Hireling that bestoweth himself wholly for thee.

Levit. xxv. 35. And if thy Brother be waxen Poor, and fallen in Decay with thee, then thou shalt relieve him : Yea, tho' he be a Stranger or Sojourner, that he may live with thee.

Malach ii. 10. Have we not all one Father ? Hath not one God created us ? Why do we deal treacherously every Man against his Brother, by prophaning the Covenant of our Fathers.

Micab. vi. 8. He hath shewed thee, O Man, what is Good, and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God ?

If with your Neighbours you would live in
Love,

The ancient Land-mark you must not remove ;
Comfort the Widow, Poor, and Fatherless,
And ne'er forsake thy Friend, when in Distress.

Texts which shew that we should exercise Mercy, Compassion, and Charity to our poor Brethren.

P*Salm xli. 1, 2, 3.* Blessed is he that considereth the Poor, the Lord will deliver him in Time of Trouble, the Lord will preserve him, and keep him alive, and he shall be blessed upon the Earth; and thou wilt not deliver him into the Will of his Enemies, the Lord will strengthen him upon the Bed of languishing, thou wilt make all his Bed in his Sickness.

Prov. xiv. 21, 31. He that despiseth his Neighbour, sinneth; but he that hath Mercy on the Poor, happy is he. He that oppresseth the Poor, reproacheth his Maker, but he that honoureth him, hath Mercy on the Poor.

Matth. vi. 19, 20. Lay not up for yourselves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal, but lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal.

2 Cor. ix. 6, 7. He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully. Every Man according as he purposeth in his Heart, so let him give; not grudgingly, or of Necessity, for God loveth a chearful Giver.

1 Tim. vi. 17, 18, 19. Charge them that are Rich in this World, that they be not high-minded, nor Trust in uncertain Riches, but in the living God, who giveth us richly all Things to enjoy, that they do Good, that they be rich in good Works, ready to distribute, willing to communicate;

cate; laying up in store for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life.

Heb. vi. 10. For God is not unrighteous to forget your Work and Labour of Love, which ye have shewed towards his Name, in that ye have ministered unto the Saints, and do minister.

Heb. xiii. 16. But to do good; and to communicate forget not: For with such Sacrifices God is well pleased.

1 John iii. 17. But whoso hath this World's good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?

Tobit iv. 7, 8, 9, 16. Give Alms of thy Substance, and when thou givest Alms, let not thine Eye be envious, neither turn thy Face from any Poor, and the Face of God shall not be turned away from thee. If thou hast Abundance, give Alms accordingly: If thou hast but little, be not afraid to give according to that little; for thou layest up a good Treasure for thy self against the Day of Necessity. Give of thy Bread to the Hungry, and of thy Garments to them that are naked; and according to thine Abundance give Alms, and let not thine Eye be envious, when thou givest Alms.

Prov. xix. 17. He that hath pity upon the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again.

Heb. xiii. 3. Remember them that are in Bonds, as bound with them; and them which suffer Adversity, as being your selves also in the Body.

Ecclesiastic. xxix. 9.—13. Help the Poor, for the Commandment's sake, and turn him not away because of his Poverty. Lose thy Money for thy Brother and thy Friend, and let it not rust under a Stone, to be lost. Shut up Alms in thy Store-houses,

houses, and it shall deliver thee from all Affliction.

Deut. xv. 7, 8, 11. If there be among you a poor Man of one of thy Brethren, within any of thy Gates, in thy Land which the Lord thy God giveth thee, thou shalt not harden thy Heart, nor shut thy Hand from thy poor Brother: But thou shalt open thine Hand wide unto him, and shalt surely lend him sufficient for his Need, in that which he wanteth. For the poor shall never cease out of the Land: Therefore I command thee, saying, Thou shalt open thine Hand wide unto thy Brother, to thy Poor, and to thy Needy in thy Land.

Prov. xi. 25. The liberal Soul shall be made fat; and he that watereth, shall be watered also himself.

Ecclesiastic. xxxv. 9, 10. In all thy Gifts shew a chearful Countenance, and dedicate thy Tythes with Gladness. Give unto the most High, according as he hath enriched thee, and as thou hast gotten, give with a chearful Eye.

Prov. iii. 9, 10. Honour the Lord with thy Substance, and with the first Fruits of all thine Increase. So shall thy Barns be filled with Plenty, and thy Presses shall burst out with new Wine.

Ecclesiastic. iv. 10. Be as a Father unto the Fatherless, and instead of a Husband unto their Mother: So shalt thou be as the Son of the most High, and he shall love thee more than thy Mother doth.

Prov. xxviii. 27. He that giveth to the Poor, shall not lack: But he that hideth his Eyes, shall have many a Curse.

1 Peter iv. 8, 9, 10. And above all things have fervent Charity among your selves: For Charity shall cover the Multitude of Sins. Use Hospitality one to another without grudging. As every Man hath received the Gift, even so minister the same
one

one to another, as good Stewards of the manifold Grace of God.

Rom. xii. 13. Distributing to the Necessity of the Saints; given to Hospitality.

Matth. v. 42. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.

Job xxix. 12, &c. Because I delivered the Poor that cried, and the Fatherless, and him that had none to help him, the Blessing of him that was ready to perish, came upon me; and I caused the Widow's Heart to sing for Joy. I put on Righteousness, and it cloathed me: My Judgment was as a Robe and a Diadem. I was Eyes to the Blind, and Feet was I to the Lame. I was a Father to the Poor; and the Cause which I knew not, I searched out.

Isai. lviii. 10, 11. And if thou draw out thy Soul to the Hungry, and satisfy the afflicted Soul; then shall thy Light rise in Obscurity, and thy Darknes be as the Noon-Day. And the Lord shall guide thee continually, and satisfy thy Soul in Drought, and make fat thy Bones; and thou shalt be like a watered Garden, and like a Spring of Water, whose Waters fail not.

Matt. xxv. 34,—41. Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me Meat: I was thirsty, and ye gave me drink: I was a Stranger, and ye took me in: Naked, and ye cloathed me: I was sick, and ye visited me: I was in Prison, and ye came unto me. Then shall the Righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee Drink? When saw we thee a Stranger, and took thee in? or naked, and cloathed thee? Or when saw we thee sick and in Prison, and came unto thee? And the King shall answer and say unto them,

them, Verily I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

Matth. x. 42. And whosoever shall give to drink, unto one of these little Ones, a Cup of cold Water only, in the Name of a Disciple, verily, I say unto you, he shall in no wise lose his Reward.

The Man shall find Comfort, Safety and Rest,
Who is inclin'd to pity the distress'd :
Man was not born to serve himself alone ;
But unto all his Kindness should be shown.

*Texts which shew that all Christians
should be inclineable to live in Amity,
Peace, and Love..*

E *Phesians v. 1, 2.* Be ye therefore Followers of God, as dear Children ; and walk in Love, as Christ also hath loved us, and hath given himself for us.

1 Pet. i. 22. Seeing you have purified your Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren ; see that you love one another with a pure Heart fervently.

1 Pet. ii. 17. Honour all Men ; Love the Brotherhood.

Rom. xii. 10. Be kindly affectioned one to another ; with brotherly Love, in Honour preferring one another.

Rom. xiii. 8, 10. Owe no Man any thing, but to love one another ; for he that loveth another, hath fulfilled the Law. Love worketh no ill to his Neighbour : Therefore Love is the fulfilling of the Law.

John

John xiii. 34. A new Commandment I give unto you; that ye love one another; as I have loved you; that ye also love one another.

1 *Thess.* iv. 9. But as touching brotherly Love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.

Ephes. iv. 1, 2, 3. I therefore, the Prisoner of the Lord, beseech you that you walk worthy of the Vocation wherewith ye are called, with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace.

Gal. v. 14. For all the Law is fulfill'd in one Word, even in this; Thou shalt love thy Neighbour as thy self.

John xv. 12, 17. This is my Commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another.

Heb. xiii. 1. Let brotherly Love continue.

1 *John* iii. 23. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.

1 *John* ii. 10, 11. He that loveth his Brother abideth in the Light, and there is none Occasion of Stumbling in him. But he that hateth his Brother, is in Darkness, and walketh in Darkness, and knoweth not whither he goeth, because that Darkness hath blinded his Eyes.

1 *John* iv. 7, — 11. Beloved, let us love one another: for Love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love. Beloved, if God so loved us, we ought also to love one another. And this Commandment have we from him, that he who loveth God, love his Brother also.

Happy

Happy the Man who is inclin'd to love,
 He doth resemble the blest Saints above.
 Religious Love is full of endless Pleasure,
 And gives to us great Comfort without Measure.

*Texts which shew that we should not
 be of a covetous Temper or Dispo-
 sition.*

H *Ebrews* xiii. 5. Let your Conversation be without Covetousness; and be content with such things as ye have: For he hath said, I will never leave thee nor forsake thee.

Prov. xv. 27. He that is greedy of Gain, troubleth his own House; But he that hateth Gifts shall live.

Prov. xxviii. 20, 22. A faithful Man shall abound with Blessings; but he that maketh haste to be rich, shall not be innocent. He that hasteth to be rich, hath an evil Eye, and considereth not that Poverty shall come upon him.

Habak. ii. 9. Woe to him that coveteth an evil Covetousness to his House, that he may set his Nest on high, that he may be delivered from the Power of Evil.

Prov. iii. 27, 28. Withhold not Good from them to whom it is due, when it is in the Power of thine Hand to do it. Say not unto thy Neighbour, Go, and come again, and To-morrow I will give; when thou hast it by thee.

Prov. xi. 26,—30. He that withholdeth Corn, the People shall curse him: But Blessing shall be upon the Head of him that selleth it. He that dili-

diligently seeketh Good procureth Favour : But he that seeketh Mischief, it shall come unto him. He that trusteth in his Riches shall fall : But the Righteous shall flourish as a Branch.

Prov. xvi. 8. Better is a little with Righteousness, than great Revenues without Right.

1 Tim. vi. 6,—10. But Godliness with Contentment is great Gain. For we brought nothing into this World, and it is certain we can carry nothing out. And having Food and Raiment, let us be therewith content. But they that will be rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. For the Love of Money is the Root of all Evil : Which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.

Job i. 21. Naked came I out of my Mother's Womb, and naked shall I return thither : The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord.

Psal. xlix. 16, 17. Be not thou afraid when one is made rich, when the Glory of his House is increased ; for when he dieth, he shall carry nothing away : His Glory shall not descend after him.

Eccles. v. 10, 13. to 19. He that loveth Silver, shall not be satisfied with Silver ; nor he that loveth Abundance, with Increase. There is a sore Evil which I have seen under the Sun, namely, Riches kept for the Owners thereof to their Hurt. But those Riches perish by evil Travel : and he begetteth a Son, and there is nothing in his Hand. As he came forth of his Mother's Womb, naked shall he return to go as he came, and shall take nothing of his Labour, which he may carry away in his Hand. And this also is a sore Evil, that in all points as he came,

came, so shall he go, and what Profit hath he that hath laboured for the Wind. All his Days also he eateth in Darkness, and he hath much Sorrow, and Wrath with his Sicknes. Behold that which I have seen, it is good and comely for one to eat, and to drink, and to enjoy the Good of all his Labour that he taketh under the Sun, all the Days of his Life, which God giveth him, for it is his Portion.

James v. 1, 2, 3. Go to now, ye rich Men, weep and howl for your Miseries that shall come upon you. Your Riches are corrupted, and your Garments are Moth-eaten. Your Gold and Silver is cankered, and the Rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire.

Eccles. xxxi. 1, 2, 3, 4, 5, 6. Watching for Riches consumeth the Flesh, and the Care thereof driveth away Sleep. Watching Care will not let a Man Slumber, as a sore Disease breaketh Sleep. The Rich hath great Labour in gathering Riches together, and when he resteth he is filled with his Delicates. He that loveth Gold shall not be justified, and he that followeth Corruption shall have enough thereof. Gold hath been the Ruin of many, and their Destruction was present.

Eccles. xiv. 3, to 15. Riches are not comely for a Niggard, and what should an envious Man do with Money. He that gathereth by defrauding his own Soul, gathereth for others that shall spend his Goods riotously. He that is Evil to himself, to whom will he do Good; he shall not take Pleasure in his Goods. There is none worse than he that envieth himself, and this is a Recompence of his Wickedness. And if he doth Good he doth it unwillingly, and at the last he will declare his Wickedness. A covetous Man's Eye is not satisfied with his Portion, and the Iniquity of the Wicked drieth up his Soul, a wicked Eye envieth his Bread, and he

he is a Niggard at his Table. My Son, according to thy Ability do good to thy self, and give the Lord his due Offering. Remember that Death will not be long coming, and that the Covenant of the Grave is not shewed unto thee. Do good to thy Friend before thou die, and according to thy Ability stretch out thy Hand and give to him. Defraud not thy self of the good Day, and let not the Part of a good Desire over-pass thee.

Mark x. 23. And Jesus looked round about, and saith unto his Disciples, how hardly shall they that have Riches enter the Kingdom of God.

¹ *John* ii. 15, 16, 17. Love not the World, neither the Things that are in the World; if any Man love the World, the Love of the Father is not in him; for all that is in the World, is the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life.

Let Agur's Prayer be a Rule unto thee,
Give me neither Riches, nor Poverty;
And having useful Food and warm Raiment;
• With these Supplies you may be well content.

Texts which shew the Danger of being bound for the Payment of other People's Debts.

P*roverbs* xi. 15. He that is Surety for a Stranger shall smart for it, and he that hateth Suretiship is sure.

Prov. xxii. 26. Be not thou one of them that strike Hands, or of them that are Sureties for Debts.

Prov. xvii. 18. A Man void of Understanding striketh Hands, and becometh Surety in the Presence of his Friend.

Prov.

Prov. vi. 1, 2. My Son, if thou be Surety for thy Friend, if thou has stricken thy Hand with a Stranger, thou art snared by the Words of thy Mouth, thou art taken with the Words of thy Mouth.

Eccles. xxix. 14 to 21. An honest Man is surety for his Neighbour, but he that is impudent will forsake him. Forget not the Friendship of thy Surety, for he hath given his Life for thee. A Sinner will overthrow the good Estate of his Surety; and he that is of an unthankful Mind, will leave him in Danger that delivered him. Suretiship hath undone many of good Estate, and shaken them as a Wave of the Sea; mighty Men hath it driven from their Houses; so that they wandered among strange Nations. A wicked Man, transgressing the Commandments of the Lord, shall fall into Suretiship; and he that undertaketh, and followeth other Men's Business for Gain, shall fall into Suits.

Many Men for others being bound,
It did their Fortunes very much confound;
Then of such Actions, Men should be aware,
Lest they by it, be brought into a Snare.

Texts of a good Name.

P*roverbs* xxi. 1. A good Name is rather to be chosen than great Riches, and loving Favour rather than Silver or Gold.

Prov. xv. 30. The Light of the Eyes rejoiceth the Heart, and a good Report maketh the Bones fat.

Eccles. vii. 1. A good Name is better then precious Ointment.

Prov. xvi. 24. Pleasant Words are as an Honeycomb,

comb, sweet to the Soul, and Health to the Bones.

Eccles. xli. 12, 13. Have Regard to thy Name, for that shall continue with thee above a thousand great Treasures of Gold. A good Life hath but a few Days ; but a good Name endureth for ever.

In all thy Works, strive to be free from Blame, Support thy Credit, and regard thy Name ; The wisest Man, these Things to us hath told, That a good Name is better than fine Gold.

Texts which express the Satisfaction and Happiness of him who enjoys a good Wife.

E*Cclesiasticus* xxvi. 1, 2, 3. Blessed is the Man that hath a virtuous Wife ; for the Number of his Days shall be double. A virtuous Woman rejoiceth her Husband, and he shall fulfil the Years of his Life in Peace. A good Wife is a good Portion, which shall be given in the Portion of them that fear the Lord. A silent, and loving Woman is a Gift of the Lord ; and there is nothing so much worth as a Mind well instructed. A shamefac'd and faithful Woman is a double Grace, and her continent Mind cannot be valued.

Prov. xii. 4. A virtuous Woman is a Crown to her Husband ; but she that maketh ashamed is as Rottenness in his Bones.

Eccles. xl. 19. Children and the building of a City continue a Man's Name, but a blameless Wife is above them both.

Prov. xviii. 22. Whoso findeth a Wife, findeth a good Thing, and obtaineth Favour of the Lord.

Prov.

Prov. xix. 14. House and Riches are the Inheritance of the Fathers: and a prudent Wife is from the Lord.

Psal. cxxviii. 3. Thy Wife shall be as the fruitful Vine by the Sides of thine House, thy Children like Olive Plants, round about thy Table.

Prov. xxxi. 10. Who can find a virtuous Woman, for her Price is far above Rubies? The Heart of her Husband doth safely trust in her, so that he shall have no Need of Spoil. She will do him Good and not Evil all the Days of her Life. She seeketh Wool, and Flax, and worketh willingly with her Hands. She is like the Merchant Ship, she bringeth her Food from afar, she riseth also while it is yet Night, and giveth Meat to her Household, and a Portion to her Maidens. She considereth a Field, and buyeth it, with the Fruit of her Hands she planteth a Vineyard. She girdeth her Loins with Strength, and strengtheneth her Arms. She perceiveth that her Merchandize is good, her Candle goeth not out by Night. She layeth her Hands to the Spindle, and her Hands hold the Distaff. She stretcheth out her Hand to the Poor: Yea, she reacheth forth her Hands to the Needy. She is not afraid of the Snow for her Household, for all her Household are cloathed with Scarlet. She maketh herself coverings of Tapestry, her cloathing is Silk and Purple. Her Husband is known in the Gates, when he sitteth among the Elders of the Land. She maketh fine Linen, and selleth it, and delivereth Girdles unto the Merchant. Strength and Honour are her cloathing, and she shall rejoyce in Time to come. She openeth her Mouth with Wisdom, and in her Tongue is the Law of Kindness. She looketh well to the Ways of her Household, and eateth not the Bread of Idleness. Her Children arise up, and call her Blessed; her Husband also, and he praiseth her. Many Daughters have done virtuously, but thou excellest

excellest them all. Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised. Give her of the Fruit of her Hands, and let her own Works praise her in the Gates.

Joy, Pleasure, and Content, doth every Hour,
Encompass him, who in his pleasant Bower,
Remains undisturb'd, and always free from Strife,
By having a loving, kind, and virtuous Wife.

A Husband to his Wife.

P lease kind Companion to augment our Bliss,
E ach Day I wish to thee all Happpiness,
T hen may you ever true Comfort possess;
E xternal Trifles soon will glide away,
R emember God, and he will be your Stay.

B e thou to me a prudent loving Wife,
R eligiously improve the Days of Life,
E xtenuate all Things which gender Strife,
T hen will we for each others Comfort care,
T hrough all Vicissitudes we'll equal share.

A Wife to her Husband.

A lways may Peace and Pleasure fill your Mind,
N ature makes me to love you, thus inclin'd,
N othing like fervent Constancy I find.

B eauty is fading, Virtue doth proclaim,
R ewards for all that love the happy Name,
E xceeding Comforts, and a lasting Fame,
T hrough all my Life, I will obedient be
T o you, and hope that you'll be kind to me.

*Texts which shew the Disadvantages,
and Inconveniencies of being concern-
ed with a bad Wife.*

P*roverbs* xxi. 9, 19. It is better to dwell in a Corner of the House-top, than with a brawling Woman in a wide House. It is better to dwell in the Wilderness, than with a contentious, and an angry Woman.

Prov. xxvii. 15. A continual dropping in a very rainy Day, and a contentious Woman are alike.

Eccles. xxv. 16 to 26. I had rather dwell with a Lion, and a Dragon, than to keep House with a wicked Woman; the Wickedness of a Woman changeth her Face, and darkeneth her Countenance like Sack-cloth. Her Husband shall sit among his Neighbours, and when he heareth it, shall sigh bitterly. All Wickedness is but little to the Wickedness of a Woman, let the Portion of a Sinner fall upon her. As the climbing of a sandy Way is to the Feet of the Aged, so is a Wife full of Words to a quiet Man; stumble not at the Beauty of a Woman, and desire her not for Pleasure: A Woman, if she maintain her Husband, is full of Anger, Impudence, and much Reproach. A Wicked Woman abateth the Courage, maketh an heavy Countenance, and a wounded Heart. A Woman that will not Comfort her Husband in Distress, maketh weak Hands and feeble Knees. Of the Woman came the Beginning of Sin, and through her we all die.

Eccles. xxvii. 7, 8, 9. An evil Wife is a Yoke shaken to and fro: He that hath hold of her, is as tho' he held a Scorpion. A Drunken Woman and a Gadder abroad, causeth great Anger, and she will not cover her own Shame. A dishonest Woman contemneth Shame, but an honest Woman will
reverence

reverence her Husband. *Eccles. xlii. 12, 13.* Behold not every Body's Beauty, and sit not in the midst of Women: For from Garments cometh a Moth, and from Women Wickedness.

The Man who unto a bad Wife is join'd
Can ne'er enjoy a free and quiet Mind.

A Virtuous Wife is good : a bad one, nothing worse.

They are a Blessing, or the greatest Curse.

Texts which shew that Afflictions are sent to us for our good : And that we should patiently submit to the Will of Almighty God.

P *SALM xciv. 12, 13.* Blessed is the Man whom thou chastenest, O Lord, and teachest him in thy Law, that thou mayest give him patience in the Time of Adversity.

Job v. 17, 18. Behold, happy is the Man whom God correcteth : Therefore despise not thou the chastening of the Almighty, for he maketh fore, and bindeth up ; he woundeth, and his Hands make whole.

Psalms cxix. 67, 71. Before I was afflicted I went astray, but now have I kept thy Word. It is good for me that I have been afflicted ; that I might learn thy Statutes. I know, O Lord, that thy Judgments are just : And that in Faithfulness, thou hath caused me to be afflicted.

Proverbs xxiv. 10. If thou faint in the Day of Adversity, thy Strength is small.

Job v. 6, 7. Altho' Affliction springeth not forth of the Dust, neither doth trouble spring out
K of

of the Ground. Yet Man is born unto trouble,
as the Sparks fly upwards,

Hebrews xii. 6, to 12. My Son, despise not
thou the Chastening of the Lord, nor faint when
thou art rebuked of him. For whom the Lord
loveth, he chasteneth, and scourgeth every Son
whom he receiveth : If ye endure Chastening, God
dealeth with you as Sons : For what Son is he
whom the Father chasteneth not. But if ye be
without Chastisement, whereof all are Partakers,
then are ye Bastards, and not Sons : Furthermore,
we have had Fathers of our Flesh, which correc-
ted us ; and we gave them Reverence : Shall we
not much rather be in Subjection to the Father
of Spirits, and live. For they verily, for a few
Days, chastened us, after their own Pleasure ; but
he for our Profit, that we might be Partakers of
his Holiness. Now no chastening, for the present,
seemeth to be joyous, but grievous, nevertheless,
afterwards it yieldeth the peaceable Fruit of
Righteousness, unto them which are exercised
thereby.

Proverbs iii. 11, 12. My Son, despise not the
Chastening of the Lord ; neither be weary of his
Correction. For whom the Lord loveth he cor-
recteth, even as a Father the Son in whom he
delighteth.

Revelations iii. 19. As many as I love, I re-
buke, and chasten, be zealous therefore and re-
pent ; behold I stand at the Door and knock : If
any Man hear my Voice, and open the Door, I
will come in to him, and will sup with him, and
he with me.

James v. 10. 11. Take, my Brethren, the Pro-
phets, who have spoken in the Name of the Lord,
for an Example of suffering Affliction, and of Pa-
tience. Behold, we count them happy which en-
dure. Ye have heard of the Patience of *Job*,
and

and have seen the End of the Lord: That the Lord is very pitiful, and of tender Mercy.

Lamentations iii. 32, 33, 39. But tho' he cause Grief, yet will he have Compassion, according to the Multitude of his Mercies. For he doeth not afflict willingly, nor grieve the Children of Men. Wherefore doth a living Man complain, a Man for the Punishment of his Sins? Let us search and try our Ways, and turn again to the Lord, let us lift up our Heart with our Hands to God in the Heavens. We have transgressed and rebelled, thou hast not pardoned.

2 Corinthians iv. 17, 18. For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.

The All-wise God for us knows what is best,
In all our Sufferings, let us patient rest,
And thankfully our Will to God resign,
Who can, and will relieve us, in due Time.

*Texts which shew that we should observe
and keep all God's Commandments.*

MATTHEW xix. 17. If thou wilt enter into Life, keep the Commandments.

Deuteronomy xii. 28. Observe and hear all these Words, which I Command thee, that it may go well with thee, and with thy Children after thee for ever; when thou doest that which is right in the Sight of the Lord thy God.

Deuter. xi. 18. to 22. Therefore shall you lay up these my Words in your Heart, and in your Soul, and bind them up for a Sign upon your Hand, that they may be as Front-lets between your Eyes. And ye shall teach them your Children,
K 2 speaking

speaking of them when thou fittest in thine House, and when thou walkest by the Way, when thou liest down, and when thou risest up: And thou shalt write them upon the door Posts of thine House; and upon thy Gates; that your Days may be multiplied, and the Days of your Children, in the Land which the Lord sware unto your Fathers, to give them as the Days of Heaven upon the Earth.

Eccles. xii. 13. Fear God and keep his Commandments: For this is the whole Duty of Man.

Psal. lxxxix. 7. to 33. God is greatly to be feared in the Assembly of the Saints; and to be had in Reverence of all them that are round about him. If his Children forsake my Law; and walk not in my Judgments. If they break my Statutes, and keep not my Commandments, then will I visit their Transgression with the Rod: and their Iniquity with Stripes.

Prov. xix. 16. He that keepeth the Commandment, keepeth his own Soul, but he that despiseth his ways shall die.

Deuter. iv. 5, 6, 9, 13. Behold I have taught you Statutes and Judgments, even as the Lord my God commanded me, that you should do so in the Land, whither ye go to possess it; keep therefore and do them, for this is your Wisdom, and your Understanding, in the Sight of the Nations, which shall hear all these Statutes, and say, Surely this great Nation, is a wise and understanding People. Only take heed to thy self, and keep thy Soul diligently, lest thou forget the Things thine Eyes have seen, and lest they depart from thy Heart, all the Days of thy Life: But teach them thy Sons, and thy Son's Sons. And he declared unto you his Covenant, which he commanded you to perform, even ten Commandments, and he wrote them upon two Tables of Stone.

Psalms

Pſalm cxix. 1, 2, 97, 103. Blessed are the undefiled in the Way, who walk in the Law of the Lord. Blessed are they that keep his Testimonies and that seek him with the whole Heart. They also do no Iniquity, they walk in his Ways. Thou haſt commanded us to keep thy Precepts diligently. O how love I thy Law ! It is my Meditation all the Day. How ſweet are thy Words unto my Taſte : Yea ſweeter than Honey unto my Mouth.

Pſalm i. 1, 2, 3. Blessed is the Man that walketh not in the Council of the Ungodly, nor ſtandeth in the Way of Sinners, nor ſitteth in the Seat of the Scornful. But his Delight is in the Law of the Lord ; and in his Law doth he meditate Day and Night.

Pſalm xix. 7, 8, 9. The Law of the Lord is perfect, converting the Soul : The Testimony of the Lord is ſure, making wiſe the Simple. The Statutes of the Lord are Right, rejoicing the Heart : The Commandment of the Lord is pure, and giveth Light unto the Eyes. The Fear of the Lord is clean, enduring for ever, the Judgments of the Lord are true and righteous altogether.

Pſalm cxi. 7, to 10. The Works of his Hands are Verity and Judgment, all his Commandments are ſure, they ſtand faſt for ever and ever, and are done in Truth and Uprightneſs. He ſent Redemption unto his People, he hath commanded his Covenant for ever : Holy and reverend is his Name.

Pſalm ciii. 17, 18. But the Mercy of the Lord is from everlaſting to everlaſting, upon them that fear him, and his Righteouſneſs unto Children's Children : To ſuch as keep his Covenant and think on his Commandments to do them.

Deuter. x. 12, 13. And now, *Iſrael*, what doth the Lord thy God require of thee, but to

fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God, with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes, which I Command thee this Day for thy Good?

Matth. v. 19. Whosoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven, but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.

To keep the pure Commands of God prepare,
Let them be first, thy great and chiefest Care,
He that would order all his Steps aright,
Must in the Precepts of the Lord delight.

Texts of the Sin against the Holy Ghost.

MATTHEW xii. 31, 32. Wherefore, I say unto you, all manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the Holy Ghost, shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man; it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.

Mark iii. 28, 29. Verily, I say unto you, all Sins shall be forgiven the Sons of Men, and Blasphemies wherewith-soever they Blaspheme. But he that shall blaspheme against the Holy Ghost, hath never Forgiveness, but is in Danger of eternal Damnation.

Luke

Luke xii. 10. And whosoever shall speak a Word against the Son of Man, it shall be forgiven him : But unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

Hebrews x. 26, 27, 29. For if we Sin willfully after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins. But a certain fearful looking of Judgment, and fiery Indignation, which shall devour the Adversaries. Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace ?

Numb. xv. 30. But the Soul that doth ought presumptuously, whether he be born in the Land, or a Stranger, the same reproacheth the Lord ; and that Soul shall be cut off from among his People.

2 Peter ii. 21, 22. For it had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them. But it happened unto them according to the true Proverb, the Dog is turned to his own Vomit again, and the Sow that was washed, to her wallowing in the Mire.

Deuter. xvii. 12. And the Man that will do presumptuously, and will not hearken to the Priest that standeth to minister there before the Lord thy God, or unto the Judge, even that Man shall die : And thou shalt put away the Evil from *Israel*.

Luke xii. 47. And that Servant which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes.

Prefumptuous Sins, are Crimes of a large Size,
Which every faithful Christian should despise.
Resist the Devil, and he will from you flee.
Shun every Sin, of whatever Degree.

*Divine and comfortable Texts for re-
penting Sinners.*

JAMES iv. 8, 9, 10. Draw nigh to God,
and he will draw nigh to you: Cleanse
your Hands, ye Sinners; and purify your
Hearts, ye Double-minded. Be afflicted and mourn,
and weep: Let your Laughter be turned to
Mourning, and your Joy to Heaviness. Humble
your selves in the Sight of the Lord, and he shall
lift you up.

John vi. 37, 38. All that the Father giveth
me shall come unto me; and he that cometh unto
me, I will in no wise cast out.

Matth. xi. 28, 29, 30. Come unto me all ye
that Labour, and are heavy Laden, and I will
give ye rest. Take my Yoke upon you, and
learn of me; for I am meek and lowly in Heart:
And ye shall find rest unto your Souls: for my
Yoke is easy, and my Burden is light.

2 *Peter* iii. 9. The Lord is not slack con-
cerning his Promise, as some Men count Slack-
ness: But is Long-suffering to us-ward; not
willing that any should perish, but that all should
come to Repentance.

Prov. xxviii. 13. He that covereth his Sins,
shall not prosper, but whoso confesseth and for-
saketh them shall have Mercy.

1 *John* i. 9. If we confess our Sins, he is
faithful and just to forgive us our Sins, and to
cleanse us from all Unrighteousness.

Psalms

Pſalm xxxii. 5, 6. I acknowledged my Sin unto thee; And mine Iniquity, have I not hid: I ſaid, I will confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the Iniquity of my Sin. For this ſhall every one that is godly pray unto thee in a Time, when thou mayeſt be found: Surely in the Floods of great Waters, they ſhall not come nigh him.

Iſaiab lxiii. 24. And it ſhall come to paſſ; that before they call, I will answer, and whiſt they are yet ſpeaking, I will hear.

Iſaiab lv. 3, 6, 7. Incline your ear, and come unto me, hear, and your Soul ſhall live, and I will make an everlaſting Covenant with you; even the ſure Mercies of *David*. Seek ye the Lord while he may be found, call ye upon him, while he is near. Let the Wicked forſake his Way: And the unrighteous Man his Thoughts, and let him return to the Lord, and he will have Mercy on him, and to our God, for he will abundantly pardon.

Ezekiel xviii. 21, 23. But if the Wicked will turn from all his Sins, that he hath committed, and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live: He ſhall not die. Have I any pleaſure at all, that the Wicked ſhould die, ſaith the Lord God; and not that he ſhould return from his Ways and live?

Ezekiel xviii. 30, 31, 32. Therefore I will judge you, O Houſe of *Iſrael*! Every one according to his Ways, ſaith the Lord God: Repent and turn yourſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your Ruin. Caſt away from you all your Tranſgreſſions, whereby you have tranſgreſſed; and make you a new Heart, and a new Spirit, for why will ye die, O houſe of *Iſrael*? For I have no pleaſure in the Death of him that dieth, ſaith the Lord God: Wherefore turn your ſelves and live.

Matth. ii. 13. They that be whole need not a Physician, but they that are sick ; but go ye and learn what that meaneth, I will have Mercy and not Sacrifice, for I am not come to call the Righteous, but Sinners to Repentance.

Hosea vi. 1. Come now and let us return unto the Lord : For he hath torn, and he will heal us, he hath smitten, and he will bind us up.

1 Tim. i. 15, 16. This is a Faithful saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners ; of whom I am Chief. Howbeit, for this Cause I obtained Mercy, that in me Christ Jesus might shew forth all Long-suffering, for a Pattern to them, that should hereafter believe on him to Life everlasting.

Ecclesi. ii. 10, 11. Look at the Generations of old, and see ; did ever any trust in the Lord, and was confounded ? or did abide in his Fear, and was forsaken ? or whom did he ever despise that called upon him ? For the Lord is full of Compassion, and Mercy : Long-suffering and very pitiful, and forgiveth Sins, and saveth in time of Affliction.

Isaiah i. 16, 17, 18. Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes, cease to do evil, learn to do well ; seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow. Come now and let us reason together, saith the Lord : Though your Sins be as Scarlet, they shall be as white as Snow : Though they be red like Crimson, they shall be as Wool.

Joel ii. 12, 13. Therefore also now, saith the Lord, turn ye even to me with all your Heart, and with Fasting, and with Weeping, and with Mourning. And rent your Hearts, and not your Garments, and turn unto the Lord your God : For he is gracious and merciful, slow to anger,
and

and of great Kindness, and repenteth him of the Evil.

Jerem. vi. 16. Thus, saith the Lord, stand ye in the Ways and see, and ask for the old Paths, and walk therein, and ye shall find rest unto your Souls.

Come let us Mourn and all our Sins Lament,
And now, of them immediately repent,
And let our inward Thoughts to God retire,
That so, we may his great Goodness admire,
Who hath suffered us to live so long in Sin,
By whose great Justice we now might have
been

Cast down to Hell for our Unworthiness,
But his Mercy is very great, we must confess,
In holy-Scripture, we may plainly see,
That if we do return immediately,
Unto the Lord, and all our Sins forsake,
Christ for us then, will Intercession make.

*Texts which shew that we should avoid
vain Disputing.*

² **T** *Imothy ii. 14. 16. 23.* Of these Things put them in Remembrance, charging them before the Lord, that they strive not about Words to no Profit, but to the subverting of the Hearers. But shun prophane and vain Babbling; for they will increase unto more Ungodliness. But foolish and unlearned Questions avoid, knowing that they do gender Strife.

¹ *Tim. vi. 3, 4, 5.* If any Man teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and to the
Doctrines

Doctrines which is according to Godliness ; he is proud, knowing nothing, but doting about Questions, and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmisings ; perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness : from such withdraw thyself.

1 *Tim.* i. 4. Neither give heed to Fables ; and endless Genealogies : Which minister Questions, rather than godly Edifying.

1 *Tim.* vi. 7. But refuse prophane and old Wives Fables, and exercise thyself rather to Godliness.

Titus i. 10, 11. For there are many unruly and vain Talkers and Deceivers, whose Mouths must be stopped, who subvert whole Houses, teaching things which they ought not, for filthy Lucre's Sake.

Titus iii. 9. But avoid foolish Questions, and Genealogies, and Contentions, and Strivings about the Law : For they are Unprofitable and Vain.

2 *Tim.* iv. 3, 4. For the Time will come, when they will not endure sound Doctrine : But after their own Lusts, they shall heap to themselves Teachers, having itching Ears, and they shall turn away their Ears from the Truth, and shall be turned unto Fables.

2 *Tim.* iii. 6, 7, 8. For of this Sort, are they which creep into Houses, and lead captive silly Women laden with Sins, led away with divers Lusts. Ever learning, and never able to come to the Knowledge of the Truth. Now as *Jannes* and *Jambres* withstood *Moses*, so do these also resist the Truth : Men of corrupt Minds, Reprobate concerning the Faith.

Be not so curious, in those Things to pry,
Which is above your Knowledge vastly high ;
With Humbleness of Mind, rather obey,
And let not proud Contentions bear the Sway.

*Texts which shew that we should not
be of a proud Temper : But of an
humble Disposition.*

Ecclesiasticus x. 7. 9. 12, 13, 14, 15. Pride is hateful before God and Man : And by both doth one commit Iniquity. Why is Earth and Ashes proud ? for when a Man is dead he shall inherit creeping Things, Beasts and Worms. The beginning of Pride is, when one departeth from God, and his Heart is turned away from his Maker. For Pride is the beginning of Sin, and he that hath it, shall pour out Abomination : And therefore the Lord brought upon them strange Calamities, and overthrew them utterly. The Lord hath cast down the Thrones of proud Princes, and set up the Meek in their stead. The Lord hath plucked up the Roots of proud Nations, and planted the lowly in their Place : Pride was not made for Men, nor furious anger for them that are born of a Woman.

Prov. xiii. 10. Only by Pride cometh Contention : But with the Well-advised is Wisdom.

Ecclesi. xiii. 1. He that toucheth Pitch shall be defiled therewith, and he that hath Fellowship with a proud Man, shall be like unto him.

Ecclesi. xxvii. 15. The Strife of the Proud is Blood-shedding, and their Revilings are grievous to the Ear.

Prov.

Prov. xvi. 18, 19. Pride goeth before Destruction, and an haughty Spirit before a Fall. Better it is to be of an humble Spirit with the Lowly, than to divide the Spoil with the Proud.

Prov. xviii. 12. Before Destruction the Heart of Man is haughty, and before Honour is Humility.

Prov. xxi. 24. Proud and haughty Scorners is his Name, who dealeth in proud Wrath.

Prov. xxviii. 25. He that is of a proud Heart, stirreth up Strife, but he that putteth his Trust in the Lord, shall be made fat.

Prov. xxix. 23. A Man's Pride shall bring him low ; but Honour shall uphold the Humble in Spirit.

Prov. xi. 12. When Pride cometh, then cometh Shame, but with the Lowly is Wisdom.

Prov. viii. 13. The Fear of the Lord is to hate Evil ; Pride and Arrogancy, and the evil Way, and the froward Mouth do I hate.

Prov. xvi. 5. Every one that is Proud in Heart, is an Abomination to the Lord ; though Hand join in Hand, he shall not be unpunished.

Luke i. 52. He hath shewed Strength with his Arm, he hath scattered the Proud in the Imagination of their Hearts. He hath put down the Mighty from their Seat, and exalted them of low Degree.

Isaiah ii. 12. For the Day of the Lord of Hosts shall be upon every one that is Proud and Lofty, and upon every one that is lifted up, and he shall be brought low.

O foolish Man ! which doth give Way to Pride,
If you'd remember those your Friends who dy'd ;
They're Food for Worms, and do rot in the
Clay,

Then why should you to Insolence give Way ?

Texts

*Texts which shew that we should be
subject to our Superiors, and to all
those, who by lawful Authority
are plac'd over us.*

ROMANS xiii. 1, 2, 3, 4. Let every Soul be subject to the higher Powers, for there is no Power but of God; the Powers that be, are ordained of God. Whosoever, therefore, resisteth the Power, resisteth the Ordinance of God; and they that resist shall receive to themselves Damnation. For Rulers are not a Terror to good Works, but to the Evil: Wilt thou then not be afraid of the Power? do that which is good, and thou shalt have Praise of the same; for he is the Minister of God, to thee for good, but if thou do that which is Evil, be afraid; for he beareth not the Sword in vain, for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.

Titus iii. 1. Put them in Mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work.

Eccles. viii. 2, 3, 4. I Counsel thee to keep the King's Commandments, and that in Regard of the Oath of God, be not hasty to go out of his Sight: Stand not in an Evil Thing; for he doth whatsoever pleaseth him. Where the Word of a King is, there is Power, and who may say to him, What dost thou?

1 *Cbron.* xxix. 23, 24. Then Solomon sat on the Throne of the Lord as King, instead of David his Father, and prospered, and all Israel obeyed him. And all the Princes, and the mighty Men, and all the Sons likewise of King David, submitted themselves unto Solomon the King.

Eccles. x. 4. If the Spirit of the Ruler rise up against thee, leave not thy Place; for yielding pacifieth great Offences.

1 Peter

1 *Peter* ii. 13, 14, 17. Submit yourselves to every Ordinance of Man for the Lord's Sake : Whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him, for the Punishment of Evil Doers, and for the Praise of them that do well. Honour all Men, Love the Brotherhood, Fear God, Honour the King.

Prov. xvi. 14. The Wrath of a King is as Messengers of Death, but a wise Man will pacify it.

Prov. xix. 12. The King's Wrath is as the roaring of a Lion, but his Favour is as Dew upon the Grass.

Prov. xx. 2. The Fear of a King, is as the roaring of a Lion : Who so provoketh him to Anger, sinneth against his own Soul.

If God you truly Fear, you'll serve your King,
Destroy his Foes, and faithful be to him.

God bless King GEORGE, and grant him long
to reign,

I wish that all the Rebels now were Slain,
And then our Trade would flourish once again.

Texts of Thunder and Lightning.

P*SALM* xviii. 7 to 16. Then the Earth shook and trembled, the Foundations also of the Hills shook, and were moved because he was Wroth. There went a Smoke out of his Nostrils, and Fire out of his Mouth devoured, Coals were kindled by it. He bowed the Heavens also, and came down ; and Darknes was under his Feet. And he rode upon a Cherub, and did fly : Yea, he did fly upon the Wings of the Wind. He made Darknes his secret Place, his Pavilion round about him were dark Waters, and thick Clouds of the Skies. At the Brightness that was before him, his thick Clouds passed

passed, Hail-stones and Coals of Fire. The Lord also thundered in the Heavens, and the Highest gave his Voice, Hail-stones and Coals of Fire: Yea, he sent out his Arrows, and scattered them; and he shot out Lightnings and discomfited them. Then the Channels of Waters were seen, and the Foundations of the World were discovered: at thy Rebuke, O Lord, at the Blast of the Breath of thy Nostrils.

Psal. xxix. 3, 4, 5. The Voice of the Lord is upon the Waters, the God of Glory thundereth, the Lord is upon many Waters. The Voice of the Lord is powerful; the Voice of the Lord is full of Majesty; the Voice of the Lord breaketh the Cedars: Yea, the Lord breaketh the Cedars of *Lebanon*.

Psal. 97. 1—6. The Lord reigneth, let the Earth Rejoice: Let the Multitude of Isles be glad thereof. Clouds and Darkness are round about him: Righteousness and Judgment are the Habitation of his Seat. A Fire goeth before him, and burneth up his Enemies round about: His Lightnings enlightened the World. The Earth saw and trembled; the Hills melted like Wax at the Presence of the Lord: At the Presence of the Lord of the whole Earth. The Heavens declare his Righteousness, and all the People see his Glory.

Job xxxvii 2, 3, 4 5. Hear attentively the Noise of his Voice, and the Sound that goeth out of his Mouth. He directeth it under the whole Heaven, and his Lightning to the Ends of the Earth. After it a Voice roareth: He thundereth with the Voice of his Excellency, and he will not stay them when his Voice is heard. God thundereth marvelously with his Voice: Great Things doth he, which we cannot Comprehend.

Job xxvi. 11. The Pillars of Heaven tremble, and are astonished at his Reproof.

Psal.

Pfal. xcix. 1, 2, 3. The Lord reigneth, let the People Tremble. He sitteth between the Cherubims, let the Earth be moved. The Lord is great in *Sion*, and he is high above all People. Let them praise thy great and terrible Name, for it is Holy.

Pfal. civ. 31, 32. The Glory of the Lord shall endure for ever; the Lord shall rejoice in his Works. He looketh on the Earth, and it trembleth. He toucheth the Hills, and they Smoke.

Isaiab xxx. 30. And the Lord shall cause his glorious Voice to be heard, and shall shew the Lightning down of his Arm, with the Indignation of his Anger, and with the Flame of a devouring Fire, with Scattering and Tempest, and Hailstones.

Pfal. lxxvii. 18. The Voice of thy Thunder was in the Heaven, the Lightnings lightened the World, the Earth trembled and shook.

Pfal. lxxviii. 33, 34. To him that rideth upon the Heaven of Heavens, which were of old; lo, he doth send out his Voice, and that a mighty Voice. Ascribe ye Strength unto God, his Excellency is over *Israel*, and his Strength is in the Clouds.

Jeremiah x. 6, 7, 10, 12, 13. Forasmuch as there is none like unto thee, O Lord, thou art great and thy Name is great in Might, who would not fear thee O King of Nations? for to thee doth it appertain. Forasmuch as among all the wise Men of the Nations, and in all their Kingdoms there is none like unto thee. But the Lord is the true God; he is the living God, and an everlasting King. At his Wrath the Earth shall Tremble, and the Nations shall not be able to abide his Indignation. He hath made the Earth by his Power, he hath established the World by his Wisdom, and hath stretched out the Heavens by his Discretion. When he uttereth his Voice, there is a Multitude
of

of Waters in the Heavens, and he causeth the Vapours to ascend from the Ends of the Earth : He maketh Lightnings with Rain, and bringeth forth the Wind out of his Treasures.

When the most mighty God in Thunder speaks,
It fills Men's Hearts with Fear ; it likewise
breaks

The watry Clouds, his Lightning's none deny,
And Thunder doth poor Mortals terrify.

Texts of that vast Element the Sea.

JEREMIAH v. 22. Fear ye not me, saith the Lord, will ye not Tremble at my Presence, which have placed the Sand for the Bound of the Sea, by a perpetual Decree that it cannot pass it, and though the Waves thereof toss themselves, yet can they not prevail ; and though they Roar, yet can they not pass over it ?

Job xxvi. 10. He hath compassed the Waters with Bounds, until the Day and Night come to an End.

Job xxxviii. 8. Or who shut up the Sea with Doors when it brake forth, as if it had issued out of the Womb ?

Prov. viii. 29. When he gave to the Sea his Decree, that the Waters should not pass his Commandment.

Psal. xxxiii. 7. He gathereth the Waters of the Sea together as an Heap. He layeth up the Depth in store-houses.

Psal. lxxxix. 9. Thou rulest the Raging of the Sea ; when the Waves thereof arise, thou stillest them.

Psal.

Psal. civ. 9 Thou hast set them their Bounds,
which they shall not pass ; neither turn again to
cover the Earth.

See how the mighty Sea doth Ebb and Flow,
The Power of God is in all Things we know ;
When it arrives to the appointed Place,
It then recoils, goes back, and doth not cease.

Texts of true Friendship.

PROVERBS xvii. 17. A Friend loveth at all
Times ; and a Brother is born for Adversity.

Ecclef. vi. 5—18. Sweet Language will multiply Friends ; and a fair speaking Tongue will increase kind Greetings. Be in Peace with many, nevertheless have but one Counsellor of a thousand. If thou wouldst get a Friend, prove him first, and be not hasty to credit him. For some Man is a Friend for his own Occasion, and will not abide in the Day of thy Trouble. And there is a Friend, who being turned to Enmity and Strife, will discover thy Reproach. Again, some Friend is a Companion at the Table, and will not continue in the Day of thy Affliction. But in thy Prosperity he will be as thy self, and will be bold over thy Servants. If thou be brought low, he will be against thee, and will hide himself from thy Face. Separate thy self from thy Enemies, and take Heed of thy Friends. A faithful Friend is a strong Defence, and he that hath found such an one, hath found a Treasure. Nothing doth countervail a faithful Friend, and his Excellence is invaluable. A faithful Friend is a Medicine of Life, and they that fear the Lord shall find him. Whoso feareth the Lord, shall direct his Friendship aright : For as he is, so shall his Neighbour be also.

Ecclef.

Eccles. ix. 10. Forsake not an old Friend, for the new is not comparable to him : A new Friend is as new Wine ; when it is old thou shalt drink it with Pleasure.

Eccles. xxxvii. 2. Is it not a Grief unto Death, when a Companion and Friend is turned to an Enemy ?

Prov. xviii. 24. A Man that hath Friends must shew himself friendly ; and there is a Friend that sticketh closer than a Brother.

Prov. xxvii. 6, 9, 10. Faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful. Ointment and Perfume rejoice the Heart, so doth the Sweetness of a Man's Friend by hearty Counsel. Thine own Friend, and thy Father's Friend, forsake not ; neither go into thy Brother's House in the Day of thy Calamity : for better is a Neighbour that is near, than a Brother far off.

A faithful Friend, remaining just and true,
Doth cheer our Thoughts, and all our Joys re-
new ;

His Counsel doth extenuate our Grief,
In every Change, he gives us kind Relief.

*Texts which shew that all Christians
should delight in singing Praises to
God.*

E*phesians v. 18.* Speaking to your selves in Psalms and Hymns ; and spiritual Songs : Singing and making Melody in your Heart to the Lord.

Psalms lxviii. 4. O sing unto God : And sing Praises unto his Name ! Magnify him that rideth
upon

upon the Heavens, as it were upon an Horse : Praise him in his Name ; yea, and rejoice before him.

Psalms cxlvii. 1. O praise the Lord ; for it is is a good Thing to sing Praises to our God : Yea, a joyful and pleasant Thing it is to be thankful.

Psalms cxlix. 1. Praise ye the Lord : Sing unto the Lord a new Song, and his Praise in the Congregation of Saints.

Psalms xcii. 1. It is a good Thing to give Thanks to the Lord : And to sing Praises unto thy Name, O most High! †

Psalms cviii. 1. 3. O God, my Heart is fixed : I will sing and give praise ; I will praise thee, O Lord, among the People ; And I will sing Praises unto thee among the Nations. †

1 *Chron.* xvi. 4, to 12. And he appointed certain of the *Levites*, to minister before the Ark of the Lord, and to record, and to thank, and to praise the Lord God of *Israel*. Then on that Day, *David* delivered first his *Psalms* to thank the Lord, into the Hands of *Asaph*, and his Brethren ; Give Thanks unto the Lord, call upon his Name, make known his Deeds among the People, sing unto him, sing *Psalms* unto him, talk you of all his wondrous Works : Glory ye in his Holy Name. Let the Heart of them rejoice, that seek the Lord ; sing unto the Lord, all the Earth, shew forth from Day to Day his Salvation.

Psalms lxxxix. 1. I will sing of the Mercies of the Lord for ever : With my Mouth will I make known thy Faithfulness to all Generations.

Psalms civ. 33, 34. I will sing unto the Lord as long as I live : I will sing praise to my God, while I have my Being ; my Meditation of him shall be sweet : I will be glad in the Lord.

Psalms

Psalms xcv. 1, 2. O come, let us sing unto the Lord : Let us make a joyful Noise, to the Rock of our Salvation : Let us come before his Presence with Thanksgiving, and make a joyful Noise unto him with *Psalms*.

Psalms xcvi. 1. O sing unto the Lord a new Song ; for he hath done marvellous Things.

Coloss. iii. 16. Let the Word of Christ dwell in you richly in all Wisdom ; Teaching and Admonishing one another in *Psalms*, and Hymns, and spiritual Songs ; singing with Grace in your Hearts to the Lord.

James v. 13. Is any merry, let him sing *Psalms* ?

Psalms cxlv. 1, to 6. I will magnify thee, O God, my King : And I will praise thy Name, for ever and ever. Every Day will I give Thanks unto thee, and praise thy Name for ever and ever. Great is the Lord, and marvellous, there is no End of his Greatness. One Generation shall praise thy Works unto another ; and declare thy Power. As for me, I will be talking of thy Worship, thy Glory, thy Praise, and wondrous Works. The Memorial of thine abundant Kindness shall be shewed : And Men shall sing of thy Righteousness.

Psalms cvi. 1, 2. O give Thanks unto the Lord, for he is gracious, and his Mercy endureth for ever. Who can express the noble Acts of the Lord : or shew forth all his praise ?

Psalms lxii. 25, 26, 32. The Singers go before, the Minstrels follow after ; in the midst are the Damsels playing with Timbrels. Give thanks, O *Israel* ! unto God the Lord, in the Congregations, from the Ground of thy Heart. Sing unto God, O ye Kingdoms of the Earth ! O sing Praises unto the Lord.

Psalms cvii. 8. O that Men would therefore praise the Lord for his Goodness, and declare the

the Wonders that he doeth for the Children of Men; that they would offer unto him the Sacrifice of Thanksgiving; and tell out his Works with Gladness.

Psalms ci. 1. - I will sing of Mercy and Judgment: Unto thee, O Lord, will I sing.

Psalms lxxiii. 4, to 9. For thy loving Kindness is better than the Life it self: My Lips shall praise thee. As long as I live, will I magnify thee on this Manner; and lift up my Hands in thy Name. My Soul shall be satisfied even as it were with Marrow and Fatness, when my Mouth praiseth thee with joyful Lips. Have I not remembered thee in my Bed: And thought upon thee, when I was waking? Because thou hast been my Helper, therefore under the Shadow of thy Wings will I rejoice.

Psalms cxix. 97, 103, 111. O how love I thy Law! it is my Meditation all the Day. How sweet are thy Words unto my Mouth! Yea sweeter than Honey to my Taste. Thy Testimonies have I taken as an Heritage for ever: For they are the rejoicing of my Heart.

Psalms cxxxviii. 1, 4, 5. I will praise thee with my whole Heart, before the Gods will I sing praise unto thee. All the Kings of the Earth shall praise thee, O Lord, when they hear the Words of thy Mouth, yea, they shall sing in the Ways of the Lord; for great is the Glory of the Lord.

Psalms xxvii. 6. Therefore will I offer in his Tabernacle, Sacrifices of Joy: I will sing; yea, I will sing Praises unto the Lord.

Psalms xix. 8, 10. The Statutes of the Lord are Right, and rejoice the Heart: The Commandments of the Lord are pure, and giveth Light unto the Eyes: More to be desired are they than Gold; yea, than much fine Gold: Sweeter also than Honey or the Honey-comb.

Psalms

Pſalm xx. 5. We will rejoice in thy Salvation, and Triumph in the Name of the Lord our God.

Pſalm xxvi. 7, 8. That I may shew the Voice of Thankſgiving, and tell of all thy wondrous Works. Lord, I have loved the Habitation of thy Houſe, and the Place where thine Honour dwelleth.

Revel. vii. 9. I beheld, and lo, in Heaven, a great Multitude, which no Man could Number, of all Nations and Kindreds, and People, and Tongues, ſtanding before the Throne, and before the Lamb cloathed with white Robes, and Palms in their Hands; and cried with a loud Voice, ſaying, Salvation to our God which ſitteth upon the Throne, and unto the Lamb. And all the Angels ſtood round about the Throne, and fell before the Throne on their Faces; and worſhipped God, ſaying, Amen. Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Strength be unto our God, for ever and ever, Amen.

Pſalm xxviii. 7. The Lord is my Strength and my Shield, my Heart hath truſted in him, and I am helped: Therefore my Heart greatly rejoiceth, and with my Song, will I praiſe him.

Pſalm xxxiv. 1. 3. I will bleſs the Lord at all Times, his Praise ſhall continually be in my Mouth. O Magnify the Lord with me, and let us exalt his Name together.

Pſalm xix. 14. Let the Words of my Mouth and the Meditation of my Heart, be always acceptable in thy Sight, O Lord, my Strength, and my Redeemer.

The glorious Choirs of Angels, evermore,
Do praiſe the King of Kings, and him adore,
Then let us Mortals, here on Earth below,
Praise our good God, from whom all Bleſſings
flow.

Or thus:

The Holy Angels do incessantly,
In Songs sublime, extol our God most High,
And as some great, and learned Authors say
The Heavens resound with Ecchoes of his
Praise.

PETER BRETT.

A Father to a Son.

P aternal Care my Son doth flow from me, }
E ach Day my Tenderness doth cherish thee, }
T hrough all my Life, a Father's Love you see, }
E steem and Gratitude should fill your Mind, }
R emember this, be to good Things inclin'd.

B eware of Sin, and still make Use of Prayer, }
R equest of God, and you will be his Care, }
E xternal Comforts he to all doth Share. }
T his above all, the one Thing needful Mind, }
T hose who do so the truest Pleasure find.

A Son to a Father.

P ray, dearest Father, unto God, that I }
E vermore may serve him until I die, }
T hen may I hope for Joy eternally. }
E ternal Pleasure always do attend, }
R eligious Thoughts, and bring a happy End.

B lessings I hope will still attend us both, }
R esolve I will to please you in my Youth, }
E ver to tread the solid Paths of Truth. }
T hus will you see my Heart, I will incline, }
T o be obedient to the End of Time.

O Comfortable State ! of all those who in Truth and Sincerity endeavour to discharge their Duty, when they come to die, they can look into the other World without Terror, where they behold, not a Court of Justice, but a Throne of Grace ; where they see a Father, not a Judge ; a Saviour who has died for them, and redeemed them with his own Blood. What a blessed Calm and Serenity possess their Souls ? What Joy and Triumph transport them ? How do their Souls magnify the Lord, and their Spirits rejoice in God their Saviour, when they see him ready to pronounce them Blessed to all Eternity ! What wise Man would not endeavour to live the Life of the Righteous, that his latter End may be like his ; that while he is in the Agonies of Death, no disturbed Thoughts may discompose him, no guilty Fears distract him, but leave the World with all the joyful Presages of everlasting Felicity. Death puts an End to the Sorrows of the Poor ; of the Oppressed ; of the Persecuted. It is a Haven of Rest after all the Tempests of a troublesome World ; it knocks off the Prisoner's Fetters, and sets him at Liberty ; it dries up the Tears of the Widows and Fatherless ; it eases the Complaints of a hungry Belly, and naked Back, it tames the proudest and most cruel Tyrants, who by their merciless Behaviour disturb the World. It puts an End to all our Labours, and supports us under all Calamities and Adversities, having before us the glorious Prospect of an unbounded and eternal Joy. There we shall see God, and admire, adore and sing eternal *Alleluja's* to him : and therefore, nothing can so dispose and prepare us for Heaven, as to have our Hearts ready to speak, and sing the Praises of God, ravished with his Love, transported with his Glory and Perfections, and our Thoughts elevated with the most profound and humble Adorations of him.

When we are going into another World, we should have our Thoughts there, and consider what a blessed Place that is, where we shall be delivered from all the Fears, and Sorrows, and Temptations of this World, where we shall see our glorious God, and converse with Angels and glorified Spirits, and live an endless Life without fear of dying, where there is nothing but perfect Love and Peace, no cross Interests and Factions to contend with, no Storms to ruffle or discompose our Joy and Rest to Eternity ; where there is no Pain, no Sickness, no Labour, no Care to refresh the Weariness, or to repair the Decays of a Mortal Body, where there is a perpetual Day, and an eternal Calm : Where our Souls shall attain their utmost Perfection of Knowledge and Virtue ; where we shall serve God with Life and Vigour, with Ravishment and Transport ; in a Word, where there are such Things as neither Eye hath seen, nor Ear heard ; neither hath it entered into the Heart of Man to conceive.

P repare, me Lord, for that Transparent Place,
E ternity will come, and Time must cease,
T hen I beseech thee, grant to me thy Grace. }
E vermore fill my Heart with Thoughts sublime,
R eward me with those Things which are di-
vine.

B right happy Place where Pleasures do abound, }
R esplendent Angels do thy Throne surround,
E ternal Songs do make the Heavens resound. }
T hought can't conceive, nor can our Speeches tell
T he Happiness of those who there do dwell.

A concise Account of some particular Archbishops and Bishops of the Kingdom of Ireland, since the building of the Cathedral Church of Armagh, by St. Patrick.

THE Cathedral Church of *Armagh* was built by *St. Patrick*, and made a Bishop's See *Anno Domini* 445, but according to the *Annals of Ulster* 444, it hath been often ruined and destroyed by Fire, and as frequently repaired and enlarged by the Archbishops thereof: But especially about the Year 1262 by *Patrick O Scanlain*, who had had been then lately translated from the See of *Rapho* to *Armagh*. His next Successor was Fryar *Nicholas Mac-moliffa*. The Chapter is composed of five Dignitaries, and four Prebendaries. The Dignitaries are a Dean, Chanter, Chancellor, Treasurer, and Archdeacon. There are eight Vicars-Choral, two of which are Priests. They were anciently fewer, but in the Year 1720, Primate *Lindsay* obtained a new Charter for enlarging the Number of the said Vicars to Eight, and laid out upwards of Four Thousand Pounds on a Purchase, in Augmentation of the Estate of the Choir.

Of *St. PATRICK*.

Many Authors differ about the Time wherein he was born, But it is generally believed it was in the Year 373, on the 5th of *April*, at a Place called *Kirk-Patrick*, or *Kil-Patrick*, between the Castle of *Dun-britton*, and the City of *Glasgow*; his Father's Name was *Calphurnius*, a Deacon, his Grand-father's Name was *Potitus*, a Priest. He at his Baptism was called *Succath*, which signifies va-

liant in War, but was afterwards by Pope *Celestine*
 called *Patrick*. At sixteen Years of Age being at
 Sea, he was taken by Pyrates, and brought Captive
 into *Ireland*, where he lived six Years, tending an
 Herd of Cattle in the County of *Antrim*. *St. Pa-*
trick himself tells us thus, ' My constant Business
 ' was to feed the Hogs ; I was frequently in Pray-
 ' er ; the Love and Fear of God more and more
 ' inflamed my Heart ; my Faith was enlarged, and
 ' my Spirit augmented ; so that I said an hundred
 ' Prayers by Day, and almost as many by Night.
 ' I arose before Day to my Prayers, in the Snow,
 ' in the Frost, in the Rain, and yet I received no
 ' Damage, nor was I affected with Slothfulness ;
 ' for then the Spirit of God was warm within me.'
 After his six Years Captivity, he took an Oppor-
 tunity of making his Escape ; and after all his Suf-
 ferings he arrived at last to his Parents, who re-
 ceived him with the greatest Joy, with whom he
 continued about two Years : This was about the
 Year 397. He still had an Inclination of endea-
 vouring the Conversion of the *Irish*, but however,
 he resolved to travel into foreign Parts, that there-
 by he might enrich his Mind with Learning and
 Experience ; for accomplishing of which, he spent
 thirty-five Years abroad, in which Time, he was
 for the most Part under the Direction of his Mo-
 ther's Uncle, *St. Martin*, Bishop of *Tours*, and *St.*
German, Bishop of *Auxere*, who ordained him a
 Priest, at which Time he called his Name *Mago-*
nus ; which was the third Name he was known
 by : He then travelled to *Ireland*, and landed there
 in 432. He was then in the sixtieth Year of his
 Age. The first that was converted by him after
 his Arrival, was *Sinel*, a great Man in the Coun-
 try : He was the Eight in lineal Descent from *Cer-*
mack King of *Leinster*, and afterwards came to be
 enumerated among the Saints of *Ireland*. He
 Preached with great Power and Success through
 the

the Kingdom ; and it is reported of him, that at the Approach of Lent, he withdrew unto a high Mountain, and there, in imitation of our *Saviour*, *Moses*, and *Elias*, fasted forty Days, without taking any Kind of Sustenance. *Joceline* writes, that to this Place he gathered together the several Tribes of Serpents and venomous Creatures, and drove them into the western Ocean ; and that from hence our Island is exempted from poisonous Things, as a Poet writes,

Enroll'd in Books, exhaustless is her Store,
Of veiny Silver, and of golden Ore ;
Her fruitful Soil for ever teems with Wealth,
With Gems her Waters, and her Air with Health.
Her verdant Fields with Milk and Honey flow,
Her woolly Fleeces vie with Virgin Snow,
Her waving Furrows float with bearded Corn,
And Arms and Arts her envy'd Sons adorn.
No savage Bear with lawless Fury roves,
No rav'nous Lyon thro' her peaceful Groves ;
No Poison there infects, no scaly Snake,
Creeps thro' the Grass, nor Frog annoys the
Lake ;

An Island worthy of it's pious Race,
In War triumphant, and unmatch'd in Peace.

Some affirm of St. *Patrick*, that he died and was buried at *Glassenbury* in *England* ; but the general Opinion of our *Irish* Writers is, that he died in the Abby of *Paul* the 17th of *March* 493, in the 120th Year of his Age, and was buried in *Down*. S/

In *Down*, three Saints one Grave do fill,
Bridget, *Patrick*, and *Collumbkille*.

St. *Binen*, or *Benignus*, succeeded St. *Patrick* in the Primacy of *Armagh* in 455, resigned in the Year 465, and lived three Years after, and was buried, it is believed, at *Armagh*.

Jar-

Farleth succeeded in 465. He was the third Bishop of *Armagh*, and died in the Year 482.

Hugh Boulter, Doctor of Divinity, and Archdeacon of *Surrey*, was consecrated Bishop of *Bristol*, on the 15th of *November* 1719, and translated from thence to the Archiepiscopal See of *Armagh* 1724. In the scarce Years of 1727 and 1728, when a Famine threatned this Nation, he distributed great Quantities of Corn for the Relief of the Poor throughout the Kingdom, which, it is verily believed, was a great Means of preventing the threatening Calamity, for which the House of Commons passed a Vote of publick Thanks to him, and ordered all the Vagrant Poor to be received in the Poor-house, where they were maintained at the private Expence of that great Prelate. He erected four Houses at *Drogheda*, for the Reception of Clergymen's Widows; and purchased an Estate for the Endowment of them. He also made a Donation of twenty-five Pounds a Year, during Pleasure, to *Stephens's-Hospital*, erected for the Maintenance and Cure of the Poor, and subscribed fifty Pounds towards the finishing of the said House, in which he hath also furnished a Ward for the Reception of Patients, and laid out thereon considerable Sums of Money. He died *September* 27th, 1742, much lamented by all Degrees of People.

Bountiful *Boulter's* Name shall ever live,
 Open and free his Charities he gave
 Unto the Poor and Indigent who still,
 Lift up their Hearts, with Thanks for his good
 Will.

Tullamore and Lord Mountjoy, whose Vir-
 tues shine,
 Exert themselves, and with a Spirit divine,
 Reliev'd great Numbers at that rigorous
 Time.

Charles Cobb, was born at *Winchester* in *England*, and educated there, and afterwards at *New College, Oxford*; but took his Degree of Doctor of Divinity in the University of *Dublin* on the 9th of *March 1735*. He was first made Rector of *Skrine*, in the Diocese of *Meath*, and then Dean of *Ardagh*; from whence he was promoted to the Sees of *Killala* and *Achonry*, by Letters Patent, dated the 30th of *May 1720*; then to *Dromore*, by Letters Patent, dated the 16th of *February 1726*; and afterwards to *Kildare*, in *March 1731*. With which he held the Deanery of *Christ-Church, Dublin*; and the Preceptory of *Tully* in the County of *Kildare*, in Commendam.

A Prelate great, is now in *Dublin's See*,

(Descended from a noble Family)

And in it may he long preserved be.

Honour, and Health, long Life may he possess,

With each Comfort, which augments Happiness,

May Joys unspeakable in his Breast arise,

Until he is transfer'd beyond the Skies,

Unto the heavenly Place of God above,

Where Saints and Angels sing the Songs of Love,

With all the Holy Choir, there may he be,

To join with them in Songs eternally.

Michael Tregury, who was consecrated Archbishop of *Dublin* in 1449, repaired and put in good Order the Manor House of *Tawlaght*, where he died in a very advanced Age on the twenty-first of *December 1471*, having governed this See about twenty-two Years. He was buried in *St. Patrick's Church*, near *St Stephen's Altar*, where formerly might have been seen a spacious Monument, adorned with his Statue of elegant workmanship, on which are inscribed, without the Aid of the Muses.

Here's *Michael* the Prelate of *Dublin See*,

In Marble intomb'd, invoke *Christ* for me.

And at the Head of the Statue,

Jesus est Salvator meus.

Jesus is my Saviour.

This

This Monument was found under the Rubbish in *St. Stephen's Chappel*. The Cover of it was preserved by the Care of the *Rev. Dr. Jonathan Swift*, Dean of *St. Patrick's*, and the Chapter, who in the Year 1730, fixt it up in the Wall on the Left Hand as you enter the West Gate. He was four Times Lord Justice of *Ireland*, and 16 Years Lord Chancellor.

In 1453, the melancholy News was brought to *Dublin*, that *Constantinople* was taken by the *Turks*, and the Emperor *Constantine Paleologus* slain. Our Archbishop was so afflicted on the Account, that he proclaimed a Fast, to be strictly observed throughout his Diocese for three Days together: and he himself went before the Clergy in Procession to *Christ-church*, cloathed in Sack-cloth and Ashes.

James Usher was translated to this See from that of *Meath* on the 21st of *March* 1624. He was born in the Parish of *St. Nicholas Within, Dublin*, on the fourth of *January* 1580. His Ancestor's Name by the Father's Side was originally *Nevil*; who came into this Kingdom with *King John*, in the quality of Usher of the Chamber; and from thence what was the Name of Office, came to be the Name of the Family: His Father's Name was *Arnold Usher*, who was one of the Six Clerks in Chancery; a Person of good Esteem for his Integrity, and Prudence. By the Mother's Side, he was descended from the *Staniburst's*. She was the Daughter of *James Staniburst*, who was a Lawyer of distinction, Recorder of the City of *Dublin*; a Master in Chancery; and three Times elected Speaker of the House of Commons. In 1588, when eight Years old, he was sent to a Grammar School in *Dublin*, which was kept by two learned *Scots*, *James Fullerton*, and *James Hamilton*. In 1593, having remained under their Tuition for five Years, he was entered into *Trinity College, Dublin*, where he

he applied himself close to his Studies, and improved himself greatly in Learning, A. D. 1607, he took his Degree of Batchelor of Divinity, having performed his Exercises with more than ordinary Applause. Archbishop *Lofius* soon after promoted him to be Chancellor of *St. Patrick's, Dublin*. In 1610 he was unanimously elected Provost of Trinity College; but no Entreaties could prevail on him to accept the Charge; but by his Advice they made Choice of *William Temple*, who was afterwards Knighted, and for seventeen Years governed the College with great Wisdom. A. D. 1612, he took his Degree of Doctor of Divinity, being admitted by the Vice-Chancellor Doctor *Hampton*, Archbishop of *Armagh*. In February 1620, he was made Bishop of *Meath*; and it is very observable that this high Promotion rather increased than abated his Practice of Preaching. In four Years after he was promoted to the Archbishoprick of *Armagh*. For some hundreds of Years there were great Contests and Disputes for Precedence, between the Archbishops of *Armagh* and *Dublin*; but in 1634 it was finally settled through means of this Primate, who proved the Precedence of the See of *Armagh* to that of *Dublin*, and it was accordingly so determined by the Lord Deputy and Council, and confirmed by the King. A. D. 1643 he was nominated by the Parliament, to be one of the Assembly of Divines at *Westminster*; but while the Matter was under Debate in the House, a Question arose, whether he should be admitted or not; upon which Mr. *Selden* answered, that they had as good inquire, whether they had best admit *Inigo Jones*, the King's Architect, to the Company of Mouse-trap-makers. In 1654, he preached Mr. *Selden's* Funeral Sermon, in which, with great Modesty, he told his Audience, 'That he looked on the deceased, as so great a Scholar, that himself was scarce worthy to carry his Books after him.' This great and worthy

worthy Prelate died in 1655, on the 21st of *March* at *Rygate* in *Surry*, after thirteen or fourteen Hours Illness. Some of his last Words were, ' O Lord ' forgive me, especially my Sins of Omission.' He He was embalmed, and preserved till the 17th of *April*, and was buried in *Westminster* in King *Henry* the Seventh's Chappel. He hath no Monument plac'd over him.

P rosperity attend our Pastors all,
 E ncrease their Livings, whose Income is
 small,
 T hey whose Lives are exemplar will extol;
 E mbelishments sublime, may they enjoy,
 R eward them, Lord, in their divine Employ.

B lessings while they are here, may they possess,
 R eward them with Eternity of Bliss,
 E ach Lover of Religion should wish this;
 T heir constant Labour doth deserve Respect,
 T heir Time is spent their Flocks for to direct.

F I N I S.

11 FEB 69